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TO

Professor H. W. BAILEY

AND

Professor W. B. HENNING

CONTENTS.

	Pages
1. FOREWARD BY PROFESSOR H. W. BAILEY	
2. INTRODUCTION	... i—vi
3. A LIST OF AUTHORS WHO HAVE DEALT WITH THIS PAHL. TEXT ĀĪTAK HANDARŽ I PŌRYŌTKĒŠĀN	... vii
4. ABBREVIATIONS	... viii—xiii
5. PAHLAVI TEXT	... 1—12
6. TRANSCRIPTION	... 13—19
7. TRANSLATION	... 20—30
8. A CRITICAL GLOSSARY	... 31—115
9. ERRATA ET CORRIGENDA	... 117—118

FOREWORD

The locked books of Zoroastrian literature based on the independent Sassanian Culture have still to yield up many of their secrets. With the large amount of pre-Islamic literary texts in Persian and the closely related Parthian now known we can point to a large vocabulary in clearly written scripts where earlier so much was obscure. Some Zoroastrian technical terms there are which may not turn up in these new sources but the basic vocabulary is now familiar. For the larger Zoroastrian books, as the *Dēnkart* or the *Dātaštān i Dēnik*, it should soon be possible to prepare a complete study to meet the most exigent demands of present-day exact knowledge of the intensely interesting Sassanian literature. To all workers in this field we shall offer full-hearted support in an enterprise most worthy to be encouraged. We may hope that this present book too from the *handarz genre*, will throw back some illumination upon these enigmatic times. Here we can get contact with the living men of whom otherwise we have but scanty lists of names and slight records.

H. W. BAILEY.

Cambridge.

12th. July 1959.

ĪTAK HANDARŽ I PŌRYŌTKĒŠĀN.

INTRODUCTION.

“Classical quotation, says Dr. Johnson, is the parole of literary men all over the world”; and a knowledge of general literature, as displayed in the writings of renowned authors, is one of the marks of a cultured mind. From the earliest times, there is not a celebrated name that has not contributed something to the abundant materials of sententious lore. It is a treasure-trove that has been continually accumulating, till at last it includes a short synopsis of the wisdom of all ages and of all nations. The Pahlavi literature itself presents an inexhaustible mine, wherein we may trace the genius and spirit of the people who created it. In this small text will be found examples of some principal phases of divine goodness, of moral wisdom, of benevolence, and of the relative position of virtue and vice in the economy of human life. In modern times, we find that in the writings of the sublime Dante and the elegant Cervantes, the lively La Bruyere, in the works of Rousseau, Lavater, Franklin, Shakespeare, Pope, Addison, and Swift and in the many versatile writers of to-day, these most impressive moral truths everywhere abound, and present themselves as landmarks in ethical philosophy.

The Collection of ancient *Handarž*-writings is of incomparable value and importance. It has done more for the moral and religious progress of mankind than any other literature. *Handarž*-writing was a favourite theme of the learned priests of the Sassanian period (226–651 AC). This literature occupies a prominent place in Pahlavi writings. *Ātarpāt Māraspand*, his son *Zartōšt*, and his grand son *Ātarpāt Zartōšt*, *Baxt-Afrīt*, *Vazorg-mihr*, *Vēh-zāt Pērōž*, *Ātar Franabaγ i Farroz^o-zāt*, *Husrav i Kavātān*, and many other ‘*Pōryōtkēšas*’ have identified themselves with this class of literature. In the Sixth Book of *Dēnkart* we find the names of *Ātarpāt Māraspand*, *Baxt-Afrīt* and others as typical *Handarž*-writers. Moreover, in the *Dēnkart* Book Third, we find special admonitions each attributed to *Zartōšt*, *Sēn*,

Ātarpāt and *Husrav i Kavātān* respectively. (See Dēnkart, Vol. V. ed. by Dastur Peshotanji Sanjana §§ 195, 197, 199 and 201 and Dēnkart ed. by Madon pp. 209, 212, 215 and 218¹). Ethico-didactic treatises in the form of Counsels, maxims, or precepts, constitute, *defacto*, a singular group of literary mementos. To the *Handarž*-writers one fundamental theme was "man's search for God". Behind history and poetry, prophecy and drama, gospel and epistle, there lies an intense eagerness to understand God's ways, to realise His nature, to feel His presence. *Handarž*-writings are as varied as the life of a man, a mirror of human endurance and weakness, triumph and failure. They were written by men passionately in earnest, inspired by a pure and lofty faith and convinced that these writings bore a great message to mankind. Consequently, the language of these men is clear and simple, their thought direct and vigorous. These admonitions consist of thought-provoking reflections upon life, and give a sort of religious philosophy of conduct of singular beauty and penetration.

The text "*Ātak Handarž i Pöryōtkēšān*" containing about 177 lines, deals with some selected precepts and maxims of the '*Pöryōtkēšas*', the principal Zoroastrian divines or the foremost leaders of the faith. This text is generally styled as the "*Pand-nāmak i Zartōšt*."² By *Zartōšt*, the son of *Ātarpāt Māraspand*, the Prime Minister of Shahpur II (309-379 AC), is probably meant. But there does not seem to be any evidence, internal or external, for attributing the composition of this

1. 1. *apar pahtōm 10 Handarž i ahrōβ Zartōšt ō martōmān*. DkM. p. 209.
2. *apar 10 handarž i ahrōβ Sēn apar dāt i Masdān Dēn*. DkM. p. 212-218.
3. *apar 10 handarž i hufravart Āturpāt i Mahraspandān han-iō Pöryōtkēšān i ahrōβ Zartōšt Dēn*. DkM. 215.
4. *apar 10 handarž i anōšak-rōβān Husrav Šahān Šāh i Kavātān Ō Erān hanjamanīhūn pat dasōβarih i Ōhrmasd Dēn*. DkM. 218.

For the table of contents of Dēnkart Book III, see *Une Encyclopédie Masdēenne Le Dēnkart* by Prof. Menasce, 1958. pp. 82-116.

2. See G. Ir. Ph. II., Band IV, Lieferung, p. iii, 70; WZKM. XX. 149-166, 287-280. The title means "The Book of Counsel of Zartōšt". Cf. *Die Mittelpersische Sprache Und Literatur Der Zoroastrier* Von J. C. Tavadia, 1956. pp. 108-107.

ethical text to the authorship of *Zartōšt*, the son of the distinguished *Handarz-* writer and *Saint Ātarpāt i Māraspand*. It will be evinced from the two quotations, mentioned below, from *Dēnkart* Book VI, that the maxims and precepts embodying the same interrogations in this text are attributed to the '*Pōryōtkēšas*' in general and '*hufravart*'³ *Ātarpāt Māraspand* in particular. These two quotations from the *Dēnkart* run thus :—

(1) *Ut-šan ēn-ič ōgōn dāšt ku : 'Har martōm ēn ō čēš dānistan x'ēškārīh, ut kē nē dānēt, ērangihā. Ēvak ēn ku : čē hōm ? martōm hōm aivāp dēv ? ut ēvak ēn ku : hač ku mat hom, hač garōtmān aivāp hač dōšax' ? ut ēvak ēn ku : apar čē ēstom, apar čēš i yazdān aivāp, apar čēš i dēvān ? ut ēvak ēn ku : pas i kē hōm, pas i vēhān aivāp pas i vattarān ? ut ēvak ēn ku : apāč ō ku šavom, apāč ō vališt šūtan aivāp apāč ō dōšax' šūtan ?'*⁴

(2) *Ham Ātarpāt rād gōbēnd ku-š guft ku : 'har kas bē apāyēt dānist<an> ku : hač ku mat hom ut čī-m ēdar hōm, ut apāč ō ku šavom ? ut man pat bahar i x'ēš dānom ku hač Ōhrmazd i x'atāy hōm ut apātōxšāy kartan i drūž rād ēdar hōm ut apāč ō Ōhrmazd šavom'.⁵*

I translate these two quotations as under :—

(1) They considered this too thus: (it is) the duty of every mortal to know these five things, and whoever does not know (them) is damned. One is this: 'What am I? Am I a man or a dēv?' And one is this: 'Whence have I come—from paradise or from hell?' And one is this: 'To what shall I be steadfast—to the things of the yazats or to the things of the dēvs?' And one is this: 'Whom am I to follow? Am I to follow the good or am I to follow the wicked?' And one is this: 'Whither shall I return? Shall I return to the Best Existence or shall I go back to the Wicked - Existence?'⁶

3. lit. of good fravaši, Saint.

4. *Dēnkart* Vol. XII. ed. by Sanjana p. 18, para CCXCVIII. DkM. p. 587, l. 8-16.

5. *Dēnkart* Vol. XII. ed. by Sanjana p. 101, para IX. DkM. p. 578, l. 18-28.

6. Cf. *Dēnkart*. ed. Sanjana Vol. XII. tr. p. 18 & p. 87.

(2) They say about the same *Ātarpāt* that he said thus : 'Every person ought to know thus : 'Whence have I come, and for what purpose am I here and where shall I return ?'

For my own part I know that I have come from Ohrmazd the Lord, and I am here to make the "*druž*" powerless, and I will go back to Ohrmazd.⁶

Besides, we find another passage containing the same questions in a small Pahlavi text known as '*Handarž i Husrav i Kavātān*,'⁷ which treats of the dying injunctions of King *Husrav*, son of *Kavāt*, well-known in Iranian History as Noshirwān the Just, to his subjects. The passage is as under :

En-ic guft ēstēt ku : 'har kas bē apāyēt dānistan' ku : 'hač ku bē mat hōm, ut čē-m ēdar hōm, ut-am apāc ō ku apāyēt šūtan, ut-am čē hač-aš x'āhēnd' ?

*Man ēn dānom ku : 'hač pēš i Ōhrmazd i x'atāy bē mat hōm ut stūbēnītan i druž rād ēdar hōm, ut apāc ō pēš i Ōhrmazd x'atāy apāyēt šūtan, ut-am ahrādīh hač-aš x'āhēnd ut x'ēškārīh i dānākān amōzišnīh xrat ēvak vērādišn xēm.'*⁸

From this it follows that these favorite admonitions form the pith and kernal of the Zoroastrian religion and ethics.

The contents of the text are a collection of the moral precepts and maxims of the *Pōryōtkēšas*, the principal Zoroastrian divines or the foremost leaders of the faith. It deals with questions, ethical and social, philosophical and metaphysical, which every Zoroastrian after attaining the age of fifteen is required to be conversant with. In fact, it is the Zoroastrian's Catechism. The text gives a long train of about twenty-nine questions, which have no logical concatenation. Dastur Dr. Peshotanji Sanjana has comprised this text along with others in his book entitled "*Ganj i*

6. Cf. Dēnkart, ed. Sanjana Vol. XII. tr. p. 18 & p. 87.

7. See my booklet 'The Testament of Khusrav I' (*Handarž i Khusrav Kavātān*) 1948, reprinted from the Sanj Vartaman Annual 1948.

8. Cf. My Testament of Khusrav I. (*Handarž i Xusrav Kavātān*) p. 4, para 12.

Sāyikān" (pp. 11-16 §§ 121-159.) as the writing of *Vazurgmīhr*. But the unsystematic replies to these questions afford the reader no mark of semblance to the thoroughly systematic and logical writings of *Vazurg-mīhr*. Sections 4-8 deal with five earthly duties. Sections 9-22 treat of views men should firmly hold. Section 23 is very important and in it we are asked to remain steadfast in the Holy Faith. This section is borrowed from Vendidad 19.7, which shows Zarathuštra's staunch steadfastness and firm faith in his religion. Sections 48-51 give the triple message of the Sun to men. Sections 52-53 deal with the precept of avoiding falsehood and pursuing the path of righteousness. The last few sections treat of the signs of the termination of the Present Millenium which is hostile to the Mazdean Faith, and would seem to be a direct reflection of the decline of the Zoroastrian Church, that followed the terrible blow of the Mohammedan Conquest. Paras 41-42 speak about the education, a preparation for life. "Knowledge is its own end and reward" is implied in these sections and this cardinal truth of education has been set forth by the *Pōryōtkēšas* so eloquently, so convincingly. This small text shows Man's role in this world to co-operate with nature on the natural plane and to lead a virtuous life of good thoughts, good words and good deeds on the moral plane. Thus no religion has been as strongly opposed to all forms of asceticism and monasticism as was Zoroastrianism. Celibacy is regarded as unnatural and wicked. This text deals as briefly as possible with the Zoroastrian doctrine of the future life.

This text abounds in precepts which find a mirror in every mind and in sentiments to which every bosom returns an echo. The soft perfection of conventionality, just touched and tinged with the glow of something higher and greater, cannot but appeal to men of taste. So concisely are the thoughts expressed and so appropriate the words or phrases that many of the phrases have become household words. We notice how the ideas on practical subjects and on ethical doctrines are tinged with a sterling common sense, how we see displayed therein abundance of practical wisdom and worldly knowledge. The importance or value of the

moral precepts embodied in this text is that they enlarge our conception of what is possible, enrich our intellectual imagination and diminish the dogmatic assurance which closes the mind against speculation; but above all, through the greatness of the Universe which philosophy contemplates, the mind is also rendered great and becomes capable of that union with the Universe which constitutes its highest good.

Although the date of the composition of this Pahlavi Text entitled '*Ātak Handarž i Pöryōtkēšān*', which is also known as '*Pand Nāmak i Zartōšt*' is uncertain, it seems likely that it was written after the Mohammadan Conquest of *Ērān* in the middle of the seventh century, for the pessimistic utterances of section 54 would seem to be a direct reflection of the decline of the Zoroastrian religion.

I have followed the wording of the text published in the Pahlavi texts edited by Dastur J. M. Jamaspasana and the variants contained in it for reconstructing the text in this monograph. I have also consulted the text edited by Prof. H. S. Nyberg of the University of Uppsala in his *Hilfsbuch des Pehlevi* pp. 17-30 and by A. Freiman in his *Pand Nāmak i Zartušt* published in *Wiener Zeitschrift für die Kunde des Morgenlandes* XX. pp. 149-166, 237-280. In some cases I have referred to the "Ganjē Shāyagān" ed. by Dastur Peshotan Sanjana pp. 11-18 §§ 121-159. 1885. I have made use of these works in the preparation of the text. I have no access to MSS. materials. Ere this I have translated this text into English with notes and Introduction, which was contributed to the Iran League Quarterly and the entire paper was reprinted in a small booklet in 1944. In Jan. 1950 the K. R. Cama Oriental Institute invited Dr. Sir Jivanji Modi Prize Essay on the Pahlavi Text *Ātak Handarž i Pöryōtkēšān* with Collations, transliteration and translation with a critical glossary. I competed for the prize Essay and won the first prize of Rs. 100/- only which was awarded to me in Nov. 1950. This Essay has been revised by me for publication and it is now placed before the public in a book. after a lapse of ten years, with the hope that the publication of this work may do something to stimulate further interest in Iranian Studies.

A LIST OF AUTHORS WHO HAVE DEALT WITH THIS PAHLAVI TEXT 'ČĪTAK HANDARŽ I PORYOTKEŠĀN'.

1. *Ganjē Shāyagān* by Dastur Peshotanji Sanjana, 1885 pp. 11-18 §§ 121-159 Text; pp. 19-30 Translation.
 2. *Pand Nāmak i Zartušt* by A. Freiman in WZKM (Wiener Zeitschrift für die Kunde des Morgenlandes.) XX, 149-166, 237-280.
 3. *Hilfsbuch des Pehlevi Part I. Texte und Index der Pehlevi-Wörter* by Prof. H. S. Nyberg. 1928, pp. 17-30. Glossar Part II. 1930.
 4. *Čitak Handarž i Pōryōtkēšān*. Text ed. by Jamasp Asana in Pahlavi Text Part I. 1897, pp. 41-50.
 5. *Pahlavi Andarz-nāmak containing Čhitak Andarz i Pōryōtkāēshān*. and Five other *Andarz texts* by J. C. Tarapore, Bombay. 1933. (printed from the Sir Jamshetjee Jeejibhoy Translation Fund.)
 6. *Čitak Handarž i Pōryōtkēšān*. tr. into English with an Introduction and notes. by Ervad M. F. Kanga. Bombay 1944. (reprinted from Iran League Quarterly. Vol. XIII No. 4 and pp. 81-86). XIV Oct. 1943 pp. 37-45; January 1944.
 7. *Le Livre des Conseils de Zartusht traduit du Pahlavi par Henry Corbin*.—a paper contributed to Prof. Pouré Davoud Commemoration Volume No. II Bombay. 1951. pp. 129-143.
 8. *The Teachings of the Magi - A compendium of Zoroastrian Beliefs* by Prof. R. C. Zaehner. 1956. pp. 17-28.
-

ABBREVIATIONS.

- Arm. Gr. : Armenische Grammatik. I by Hubschmann. 1897.
- AVn. : *Artāk Virāf Nāmāk* (The Book of *Ardā Virāf*) by Dastur Hoshangji Jamasp Asa. 1872.
- AVn. Gloss. : Glossary of *Ardā Virāf Nāmāk* etc. by West and Haug.
- Av. Stud. : Avesta, Pahlavi and Ancient Persian Studies in honour of Dastur Peshotanji Sanjana. 1904.
- Av. Read. : Avesta Reader by Hans Reichelt. 1911.
- Ayātk. Žām. : *Abyātkār i Žāmāspīk* by G. Messina, 1939.
- Bal. : Balochi.
- Bart. : Bartholomae Christian.
- Air Wb. : Altiranisches Wörterbuch. 1904.
- Z Air Wb. : Zum altiranischen Wörterbuch. 1906.
- ZSR. : Zum Sassanidischen Recht. I-V. 1918-1923.
- Miran M : Zur Kenntnis der mitteliranischen Mundarten. I-VI. 1916-25.
- Bd. : Bundahišn ed. T. D. Anklesaria. 1908.
- BSLP : Bulletin de la Société DeLinguistique DeParis.
- BSOS, BSOAS. : Bulletin of the School of Oriental Studies.
Bulletin of the School of Oriental and African Studies.
- Christensen : *Le Premier Homme et le Premier roi dans l'histoire légendaire des iraniens*. 1919-1934.

- ČHP. : *Čitak Handarž i Pōryōtkēšān* tr. by Ervad M. F. Kanga. 1944.
- Cumont, Resear- : *Recherches sur le manichéisme*, Bruxelles.
ches. 1908-1912.
- Dd. : *Dātistān i Dēnik* (Pursišn I.-XL) ed. T. D. Anklesaria.
- DkM. : *Dēnkart* ed. D. M. Madon. 1911.
- DkS. : *Dēnkart* ed. & tr. by Peshotan and Darab Sanjana. Vol. I-XIX.
- Dict. : *Dictionary Avesta-English* by Ervad K. E. Kanga.
- ERE : *Encyclopaedia of Religion and Ethics*.
- FrO. : *Frahang i Ōim* by H. Reichelt.
- FrP. : *Frahang i Pahlavik* by H. Junker. 1912 and 1955 Edition.
- G Ir. Ph. : *Grundriss der Iranischen Philologie*. 1894 ff.
- Gl. Glos. : *Glossary*.
- Glos. AVn. : *Glossary of Ardā Virāf Nāmak* etc. by West and Haug.
- Glos. Sogd. : *Middle Persian-Sogdian Glossaries* ed. by W. B. Henning Sogdica-James G. Forlong Fund Vol. XXI. Royal Asiatic Society of London. 1940.
- Gram. Mani Sogd : *Grammar of Manichaen Sogdian* by I. Gershevitch. 1955.
- Gr Bd. : *Grand Bundahišn* ed. by T. D. Anklesaria.
- G Ab. : *Gajastak Abalish* ed. H. F. Chacha. 1936.
- G Av. : *Gāthā Avesta*.

- Hōm Yt. : Sanskrit Version of the *Hōm Yašt* by Unwala. 1924.
- IF : Indogermanisch Forschungen.
- J. R. A. S. : Journal of the Royal Asiatic Society.
- MX : *Menōk i Xrat* ed. by Darab Sanjana.
- Mh.D. : *Mātikān i Hazār Dātistān* by Modi and Anklesaria T. D.
- Mid Pers. Gram. : Middle-Persian Grammar by Salemann, tr. into English by L. Bogdanov. 1930.
- Mid Pers. Turf. : Middle Persian Turfān.
- NM : *Nāmakihā i Manuščihr* ed. by Dhabhar. 1912.
- NP Ety. : Grundriss der Neupersischen Etymologie by P. Horn. 1893.
- Nyb. Glos. : Hilfsbuch des Pehlevi II, Glossar by H. S. Nyberg. 1931.
- Pn. Z. : *Pand Nāmak i Zartōšt* by A. Freiman, WZKM. XX. 237 ff.
- Pahl. Pāz. Gloss. : Pahlavi-Pāzand Glossary by Hoshangji Jamasp Asa and Haug. 1870.
- Pahl-Pāz. Gloss B. : Pahlavi-Pāzand Glossary by Sheriarji Bharucha. 1912.
- PSt. : Persische Studien by Hubschinann. 1895.
- PT. : Pahlavi Texts ed. by Jamasp Asana. 1897-1913.
- Pahl. Vend. : Pahlavi Vendidad ed. by Dastur Darab Sanjana. 1895.
- Pahl. Vend. Gloss. : Glossarial Index of Pahlavi Vendidad by Jamasp Asa. 1907.

- Pahl. Yt. : Pahlavi Version of Yašts by Ervad M. F. Kanga. 1941.
- Pahl. Riv. Dd. : Pahlavi Rivayet accompanying Dd. by Dhabhar.
- S. B. E. : Sacred Books of the East.
- ŠGV. : *Škand Gumanīk Vičār*: Les Solution décisive des doutes by Pierre Jean de Menasce. 1945.
- ŠNŠ. : *Šāyist Nē Šāyist* ed. and tr. by Tavadia. 1930.
- Sur Saxvan : Pahlavi Text Sur Saxvan ed. & tr. by Tavadia (K. R. Cama Oriental Inst. Journal No. 30).
- TPS. : Transaction of the Philological Society, London.
- Wickander. Stig. : 1. Vayu, Texte Und Untersuchungen Zur Indo-Iranischen Religionsgeschichte. by Wickander. 1941.
2. Feuerpriester in Kleinasien Und Iran. 1946
- WZKM. : Wiener Zeitschrift für die Kunde des Morgenlandes.
- ZXA : Zand i Khurtak Avistāk ed. by Dhabhar.
- Zor. Prob. : Zoroastrian Problems in the IX Century Books by H. W. Bailey. 1943.
- Zurvān : Zurvān A Zoroastrian Dilemma by Prof. R. C. Zaehner. 1955.
- Zoroaster : Zoroaster and His World Vol. I-II by Herzfeld 1946.
- Zoroaster : Zoroaster, Politician or Witch-doctor? by W. B. Henning Oxford. 1951.
- ZII : Zeitschrift für Indologie und Iranistik.

OTHER ABBREVIATIONS.

abs.	absolute	inter.	interrogative
abstr.	abstract	Ir.	Iranian
adj.	adjective	lit.	literally
adv.	adverb	Lith.	Lithuanian.
ant.	antonym	loc. cit.	loco citato, in the place previously cited
Arm.	Armenian		
aux.	auxiliary		
Av.	Avesta	LW.	Loan-Word
Caus.	Causal	Mid.	Middle
Cf.	(Confer) Compare	Mid. Pers.	Middle-Persian
Compar.	Comparative	Mod. Pers.	Modern Persian
Comp.	Compound	MP.	Modern Persian
Conj.	Conjunction	MSS.	Manuscripts
ed.	edition, edited	n.	noun
Elam	Elamite	Neg.	Negative
enc.	enclitic	NPers.	New Persian
ety.	etymology	Ner.	Neryosang
ff.	following	num.	numeral
fr.	from	OInd.	Old Indian
fut.	future	OP.	Old Persian
Glos.	Glossary	opt.	optative
Gr.	Greek	orig.	originally
ibid.	ibidem; in the same work	p.	page
i.e.	that is	pp.	pages
ideog.	ideogram	Pahl.	Pahlavi
imper.	imperative	part.	participle
inf.	infinitive	pass.	passive
		Pāz.	Pāzand

perf.	perfect.	sing.	singular
pl.	plural	Skr.	Sanskrit
pr. n.	proper noun	Sogd.	Sogdian
preav.	preaverb	subst.	substantive
pref.	prefix	suff.	suffix
prep.	preposition.	superl.	superlative
pres.	present	v.	verb
pron.	pronoun.	v.l.	varies lectionis;
rel.	relative		variant reading
S-V	sub voce, sub ver-	var.	variant
	bo; under the word	vend.	Vendidad
Sass.	Sassanian Inscrip- tion	vol.	Volume

SIGNS.

- () indicate words inserted by the writer to round off the grammatical structure of the English translation or to make clear the sense.
- [] indicate the translation of the glosses in the original text.
- + + indicate that the word is corrupt.
- * indicate theoretical form.
-

TEXT

112 113 114 115

୧୯୫୭-୫୮ରୁ ୧୯୬୫-୬୬

(1) $\frac{1}{x^2} = x^{-2}$ ဖြစ်သောကြောင့် $\frac{d}{dx} x^{-2} = -2x^{-3} = -\frac{2}{x^3}$ ဖြစ်သည်။

ॐ नमो भगवते वासुदेवाय ॥ १ ॥
 ॐ नमो भगवते वासुदेवाय ॥ २ ॥
 ॐ नमो भगवते वासुदेवाय ॥ ३ ॥
 ॐ नमो भगवते वासुदेवाय ॥ ४ ॥
 ॐ नमो भगवते वासुदेवाय ॥ ५ ॥
 ॐ नमो भगवते वासुदेवाय ॥ ६ ॥
 ॐ नमो भगवते वासुदेवाय ॥ ७ ॥
 ॐ नमो भगवते वासुदेवाय ॥ ८ ॥
 ॐ नमो भगवते वासुदेवाय ॥ ९ ॥
 ॐ नमो भगवते वासुदेवाय ॥ १० ॥

1. TD, JJ. ۱۴. 2. TD. ۱۴; cf. *Ayātikār i Zarārān* § 26 where ۱۴ is used for ۱ ham, same. 3. TD ۱۴ struck off and corrected into ۱۴. 4. MK, JJ. ۱۴; here ۱ ideogram is used for ۱ Ir. 5. MK, JJ. ۱۴. 6. JU, TD, ۱۴. 7. JJ. ۱۴. 8. MK. ۱۴; JJ. ۱۴. 9. MK, JJ. ۱۴.

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3855 3856 3857 3858 3859 3860 3861 3862 3863 3864 3865 3866 3867 3868 3869 3870 3871 3872 3873 3874 3875 3876 3877 3878 3879 3880 3881 3882 3883 3884 3885 3886 3887 3888 3889 3890 3891 3892 3893 3894 3895 3896 3897 3898

(36) । ਫ ਸੋ ਅਸ੍ਤੁ ॥ ਅਸ੍ਤੁ ॥ ਅਸ੍ਤੁ ॥ ਅਸ੍ਤੁ ॥ ਅਸ੍ਤੁ ॥
 • ਅਸ੍ਤੁ ॥ ਅਸ੍ਤੁ ॥ ਅਸ੍ਤੁ ॥ ਅਸ੍ਤੁ ॥

(37) । ਅਸ੍ਤੁ ॥ ਅਸ੍ਤੁ ॥ ਅਸ੍ਤੁ ॥ ਅਸ੍ਤੁ ॥ ਅਸ੍ਤੁ ॥

(38) ॥ ਅਸ੍ਤੁ ॥ ਅਸ੍ਤੁ ॥ ਅਸ੍ਤੁ ॥ ਅਸ੍ਤੁ ॥ ਅਸ੍ਤੁ ॥
 ਅਸ੍ਤੁ ॥ ਅਸ੍ਤੁ ॥ ਅਸ੍ਤੁ ॥ ਅਸ੍ਤੁ ॥ ਅਸ੍ਤੁ ॥
 । ਅਸ੍ਤੁ ॥ ਅਸ੍ਤੁ ॥ ਅਸ੍ਤੁ ॥ ਅਸ੍ਤੁ ॥

(39) ॥ ਅਸ੍ਤੁ ॥ ਅਸ੍ਤੁ ॥ ਅਸ੍ਤੁ ॥ ਅਸ੍ਤੁ ॥ ਅਸ੍ਤੁ ॥
 ਅਸ੍ਤੁ ॥ ਅਸ੍ਤੁ ॥ ਅਸ੍ਤੁ ॥ ਅਸ੍ਤੁ ॥ ਅਸ੍ਤੁ ॥
 ਅਸ੍ਤੁ ॥ ਅਸ੍ਤੁ ॥ ਅਸ੍ਤੁ ॥ ਅਸ੍ਤੁ ॥ ਅਸ੍ਤੁ ॥

(40) ॥ ਅਸ੍ਤੁ ॥ ਅਸ੍ਤੁ ॥ ਅਸ੍ਤੁ ॥ ਅਸ੍ਤੁ ॥ ਅਸ੍ਤੁ ॥
 ਅਸ੍ਤੁ ॥ ਅਸ੍ਤੁ ॥ ਅਸ੍ਤੁ ॥ ਅਸ੍ਤੁ ॥ ਅਸ੍ਤੁ ॥
 ॥ ਅਸ੍ਤੁ ॥ ਅਸ੍ਤੁ ॥

(41) ॥ ਅਸ੍ਤੁ ॥ ਅਸ੍ਤੁ ॥ ਅਸ੍ਤੁ ॥ ਅਸ੍ਤੁ ॥ ਅਸ੍ਤੁ ॥
 ਅਸ੍ਤੁ ॥ ਅਸ੍ਤੁ ॥ ਅਸ੍ਤੁ ॥ ਅਸ੍ਤੁ ॥ ਅਸ੍ਤੁ ॥
 • ਅਸ੍ਤੁ ॥

59. Text gives ਅਸ੍ਤੁ. All MSS. correctly give the reading ਅਸ੍ਤੁ *vilvarih*.
 Nyberg gives ਅਸ੍ਤੁ. 60. JJ ਅਸ੍ਤੁ. 61. JJ omits; it is added in MK by a later
 hand above the line. 62. JJ ਅਸ੍ਤੁ. 63. MK, JJ ਅਸ੍ਤੁ. 64. MK ਅਸ੍ਤੁ; JJ
 ਅਸ੍ਤੁ; TD ਅਸ੍ਤੁ; Nyberg ਅਸ੍ਤੁ. 65. MK, JJ ਅਸ੍ਤੁ. 66. MK, JJ, ਅਸ੍ਤੁ.
 67. All ਅਸ੍ਤੁ; connected.

TRANSCRIPTION

Pat nām i Yazdān

Ātak Handarž i Pōryōtkēšān.

(1) *Pōryōtkēšān i fratōm dānišnān pat paštākūh i hač dēn bē guft ēstēt ku: 'har martōm ka ō dāt i 15 sālak rasēt, adak-aš ēn hand čīs bē dānistān apāyēt ku: 'kē hom, ut kē x'ēs hom, ut hač ku mat hom, ut apāc ō ku šavom, ut hač katām patvand ut tōxm hom, ut api-m čē x'ēškārūh i gētēh, ut čē mizd i mēnōk, ut hač mēnōk mat hom aivāp pat gētēh būt hom, Ōhrmazd x'ēs hom aivāp Ahriman, yazdān x'ēs hom aivāp dēvān, vēhān x'ēs hom aivāp vattarān, martōm hom aivāp dēv, rās čand, api-m dēn katām, api-m čē sūt, api-m čē ziyān. api-m kē dōst, api-m kē dūšman, būništak ēvak aivāp dō, ut hač kē nēvakūh ut hač kē vatūh, ut hač kē rōšnūh ut hač kē tārīkūh, ut hač kē hu-bōdūh ut hač kē gandakūh, ut hač kē dātistānūh ut hač kē a-dātistānūh, ut hač kē apoxšādīšn ut hač kē an-āmuržīšnūh.'*

(2) *Nūn, vičītār i čī-m dast apar nihāt i hamētōnūh i varravišn ut miyāncīkūh, pat rās i xrat, bē apē-gūmānūh sačēt dānistān ku: 'hač mēnōk mat hom nē pat gētēh būt hom; āfritak hom nē būtak; Ōhrmazd x'ēs hom nē Ahriman; yazdān x'ēs hom nē dēvān; vēhān x'ēs hom nē vattarān; martōm hom nē dēv; Ōhrmazd dām hom nē Ahriman dām; api-m patvand ut tōxm hač Gayōmart; api-m māt Spandarmat, api-m pēt Ōhrmazd; api-m martōmūh hač Mahrē Mahriyānē, kē fratōm patvand ut tōxm hač Gayōmart būt hēnd;*

(3) *Api-m varžīšn i x'ēškārīk ut frēcpanūh ēn ku: Ōhrmazd pat hastīh hamē - būtūh hamē - bavētūh ut anōšak x'atādūh ut akanārakūh ut apēcakūh, Ahriman pat nēstūh ut avin būtūh mēnitan, ut x'ēs tan pat x'ēšūh i Ōhrmazd ut Amhrspandān dāštan, ut hač Ahriman ut dēvān ut dēv-ašyāsān yutāk būtan.'*

(4) *Pat gētēh, fratōm, pat dēn āstavān būtan patiš varžītār ut yaštār ut hačīs a-vartāk būtan; varravišn mēnišnūh pat vēh*

dēn i Māzdēsān dāstan; sūt hač ziyān ut vinās hač kirpak, vēhīh hač vattarīh, ut rōšnīh hač tārīkīh ut māzdēsānīh hač dēv-ēsānīh bē vičītan.

(5) *Ditīkar žan kartan ut patvand i gētēh rādēnītan, patiš tūxšāk hač-iš a-vartāk būtan.*

(6) *Sitīkar zamīk kiš-vičār kartan varžītan.*

(7) *Čahārom gōspand dātīhā varžītan.*

(8) *Panjom, sē ēvak i rōč ut sē ēvak i šap ō ēhrpatistān šūtan ut xrat i ahrōβān pursītan; sē ēvak i rōč ut sē ēvak i šap varž ut āpātānīh kartan, ut sē ēvak i rōč ut sē ēvak i šap xartan ut rāmišn ut āsāyišn kartan.*

(9) *Ut pat ēn apēgūmān būtan ku: 'hač kirpak sūt ut hač vinās ziyān, api-m dōst Ōhrmazd ut dūsman Ahriman, ut rās i dēn ēvak.*

(10) *'Evak rās i hūmat ut hūxt ut hū-varšt ut vahišt rōšnīh ut apēčakīh ut a-kanārak i dātār Ōhrmazd i hamē būt ut hamē bavēt.*

(11) *'Evak rās i dūsmat ut dūs-hūxt ut dūs-huvaršt tārīkīh ut kanārakōmandīh ut harvisp anākīh ut margīh ut vattarīh i ōy i druvand ganāk mēnōk i būt i ka nē būt andar ēn dām ut bavēt ka nē bavēt andar dām i Ōhrmazd ut pat fražām bē apasīhēt.*

(12) *Ut patīc ēn apēgūmān būtan ku būništak dō, ēvak dātār ut ēvak mrančēnītār;*

(13) *Ōy i dātār Ōhrmazd kē harvisp-nēvakīh harvisp-rōšnīh;*

(14) *Api-š ān i mrančēnītār druvand ganāk mēnōk i harvisp-vattarīh ut purr-margīh i druž i frēptār.*

(15) *Ut pat ēn hand apēgūmāmn būtan ku pat yūt hač Sōšyyns ut ān haft kay harvēn kas ōšōmand.*

(16) *Ut kanišn i gyān, ut višūftan i tan, ut āmār i pat*

sitōs, ut būtan i ristāxēž ut tan i passēn, ut vitārtan i cīnvat pulh, ut matan i Sōšyans, kartan i ristāxēž ut tan i passēn apēgū-mān būtan.

(17) *Ut dāt i ērih ut dēn i Pōryōtkēsih ut mēnišn i frārōnīh ut uzvān rāstihā ut dast hū-varž-ihā dāštan.*

(18) *Apāk hamāk vēhān pat dāt i ērih ēstātan.*

(19) *Āstih ut hamīh pat hamāk kār ut kirpak.*

(20) *Apāk hamāk vēhān pat dāt xʼap savandakīh ēstātan.*

(21) *Hēc kē būt kēnd ut hēc kē bavēnd ut hēc kē hēnd hamāk ham-kirpak ut ham-dātastān būtan.*

(22) *Kirpak i pat yāt rād kunēnd apērtar apar āyēt ku ān i xʼat varžēnd patiš ahrōβtar bavēnd.*

(23) *Ut guft ku vēh-dēn i Māzdēsnaṇ patgrift patiš apēgū-mān hom nē tan ut nē gyān dōšārm rād ut nē vēh-zīvišnīh ut nē vēš-zīvišnīh ut nē hač tan bōd bē vartišnīh rād hač vēh-dēn i Māzdēsnaṇ apāc nē ēstom patiš apēgūman hom; yūt-kēsān nē stāyom ut nē boržom, api-sān patiš nē varravom.*

(24) *Čē padtāk ku: hač mēnišnān ut gōβišnān ut kūnišnān kūnišn āmār.*

(25) *Čē saxvan a-vindit mēnišnān a-griftār ut kūnišn griftārōmand.*

(26) *Čē martōmān pat kūnišn kūnēnd ēn-čē sē rās andar tan i martōmān nihāt ēstēt.*

(27) *Pat ēn sē rās sē mēnōk gās ut sē drūž rās dārēt. Pat mēnišn volūmān gās, xēšm rās dārēt; pat gōβišn Art gās, varran rās dārēt; ut pat kūnišn Spēnāk Mēnōk gās, ganāk mēnōk rās dārēt.*

(28) *Martōmān pat ēn sē rās saxt ēstišn ut hēr ut xʼāstak ut āržūk i gētāh rād mizd i mēnōk bē nē hilišn;*

(29) Čě martōm kē-š ēn sē pās i-m guft apar tan i xʷēš bē pāyēt mēnišn hač dūšmat ut gūβišn hač dūš-hūxt ut kunišn hač dūš-hūvaršt.

(30) Adak spāsdār būtan ut pat spāsdārīh ēn ku tōβān kartan ku rōβān ō dōšaxʷ nē rasēt.

(31) Čě, martōm, "pata-čanbyō", ka hač pōšt i pītar ō aškamb i mātar šavēt, adak-aš Astōvihāt mēnōkihā band-ē andar ō grīv apakanēt tāk zivandak drānād ān band nē pat mēnōk i vēh ut nē pat mēnōk i vattar hač grīv bē-kartan nē tōβān;

(32) Bē pat ān ān i xʷēš hū-kūnišnīh ān i aliroβ pas hač bē-vitirišnīh ān band hač grīv bē ōptēt ut ān i druvand pat ān i ham-band ō dōšaxʷ nayēt.

(33) Čě. har kē andar gētēh hand čand yašt-ē bē kartan vinās i andar dast ut pād bē dānistan apāyēt bē kē karr aivāp gūng aivāp nē-pātiχšāy bē ka kūnihēt ēn-ič ēhrpatistan bē kartan ut zand bē dānistan.

(34) Pit ut māt fražand i xʷēš rād ēn hand kār ut kirpak pēš hač 15 sāl bē amōxtan apāyēt; ut ka-š ēn hand bē amōxt, har kār ut kirpak i fražand kūnēt pit ut māt ō bavēt; ut ka-š nē amučēt fražand pat mēštvarīh vinās kūnēt pit ut māt ō būn bavēt.

(35) Pat kirpak ham-dātaštān ut pat vinās yūt-dātaštān ut pat nēvakīh spāsdār ut pat patyāarak xʷarsand ut pat astānak bahristān ut pat frēcpanīk kārān tūxšāk bavēt.

(36) Ut hač hamāk vinās pat patēt bavēt ut vinās ō pūhl šavēt andar hāsr bē ma hīlēt.

(37) Varran ut aržūk i apārōn pat xrat bē zanēt.

(38) Az pat xʷarsandīh ut xēšm pat Srōš ut arišk pat hu-čašmīh ut niyāz pat vitvarīh ut an-āštīh pat āštīh ut drūzīh pat rāstīh bē zanēt.

(39) *Bē dānēt ku gyāk i vahišt vēh, ut Šahr i mēnōk xurramtar ut dēh i āsmān rōšn-tar ut mān i rōšn garōtmān ut varč i kirpak mas ōmēt i Tan i Passēn kē vitīrišnīh nēst.*

(40) *Vattarān pat tōβān pātoxšāyīh ma buržēt, čē hač buržišn i apārōn vattarīh ō tan šavēt ut vēhīh bē spūžēt.*

(41) *Pat frahāng xʼāstārīh tūxšāk bavēt, čē frahāng tōxm i dānišn, api-š bar xrat, ut xrat har dō axʼānīk rādēnišn.*

(42) *Patiš guft ēstēt ku frahāng andar fraxʼīh pērādak ut andar škūftīh pānak ut andar āstānāk dastgīr ut andar tangīh pēšak.*

(43) *Pat kas-ič kas apasūs ma kūnēt, čē apasūskar mart apasūsbar žat-xʼarrah nīfrītak bavēnd, api-šān fražand šāyīkīk i artēštār kam bēt.*

(44) *Har rōč hampūrsagīh rād frāč ō hanjāman i vēhān šavēt, čē ōy kē ō hanjāman i vēhān vēš šavēt kirpak ut alīrādīh vēš baxšēnd.*

(45) *Ut har rōč sē bār andar mān i ātaxšān šavēt ut ātaxš nīyāyišn kūnēt, čē ōy kē andar mān i ātaxšān vēš šavēt ut ātaxš nīyāyišn vēš kūnēt, adak-aš xʼāstak ut alīrādīh vēš baxšēnd.*

(46) *Hač āzārišn i pēt ut māt ut sardār saxt pahrēčēt kūtān tan dūsraṽ ut rōβān druvand nē bavāt.*

(47) *Bē dānēt ku hač amar patyārak ganāk mēnōk i druvand kirrēnīt sē ēn garāntar—bastišn vēnišn i čašm ut nē-āšnavišn i gōš ut sitīkar drūž i anāštīh.*

(48) *Čē padtāk ku xʼaršēt ham-čīm rād har rōč sē bār ō martōm i gētēh framān dahēt.*

(49) *Bāmdāt ēn gōβēt ku Ōhrmazd ō šmāk kē martōm hēd hamē gōβēt ku pat kār ut kirpak kartan tūxšāk bavēt tāk tān man živišn i gētēh pat miyān kunom.*

(50) *Nēm-rōc ēn gōβēt ku pat žan xʼāstan ut frazand var-
žitan ut apārīk xʼēškārīh tūxšāk bavēt, čē tāk Tan i Passēn ganāk
mēnōk ut višūtākān hač ēn dām yūtāk nē bēt.*

(51) *Aḍapāarak gās ēn gōβēt ku hač vinās yi-tān kart ēstēt
pat patēt bēt, tāk-tān man bē āmurzom; čē padtāk ku ētōn čīγōn
rōšnīh i xʼaršēt ō zamīk rasēt api-š gōβišn ō zamīk āyēt.*

(52) *Andar axʼi astōmand pat mēnīšn ut gōβišn ut kūnišn
mētōxt nē mēnēt ut nē gōβēt ut nē kūnēt.*

(53) *Pat nērōk i yazdān ut rās i xrat āfrās i dēn žēnāvan-
dīhā apar tūxšēt, ut bē nikērēt ku pas-ič ka arž i kirpak ōgōn
vazurg ut a-kanāarak ganāk mēnōk pat nihūftārīh anākīh handāx-
tār ut Ōhrmazd pat āškārākēnītārīh ōgōn kōxšišnīk ān katār-ič-ē
kē hač dēn ākās aḍak pat kār ut kirpak kartan tūxšāk hač-iš
avartāk-tar bavēt.*

(54) *Ān i ēn hazāarak sar kē dēn¹ vattarīh amar, ut māzdēs-
nīh xʼāzār, ut dēn a-dātīh frahist, ut dāt ut dēn uskārīšn i vēhān
ut frārōn-kūnišnān ut xʼēš-kārān šūtak, ut kartak i Ahriman ut
šetā-ān āškārāk, čēgōnšān ēn daxšak: apāč-vrādišnīh i žamān,
apasīhišn i miḡrān-družān ut dēv-yaz baharān ut dēn hamistārān,
rastārīh ut ōmētīh i vēh-dahišnān hač apasīhākān, čand patvastārīh
i kēšvarān i Ōhrmazd-dātastān, aḍak har kas pat Vohuman āštīh
masēnišn, ut pat dēn āfrās i xrat pursišn, pat xrat rās i ahrādīh
vičōdišn, ut pat rās i rātīh rōβān ōrvāzēnišn, ut pat hu-čašmīh
gās buržišn, ut pat hūnar nām xʼādišn, ut pat ēr-mēnišnīh-dōst
handōžīšn, ut pat ahrādīh rās i rōšn garōtmān vērādišn, ānōd hač
xʼēš hū-kūnišnīk varžīk api-š bar xʼarihēt.*

(55) *Tan i Ōšōmand! rōβān vēn ut kirpak kūnēt, čē rōβān
hast nē tan, mēnōk hast nē gētēh.*

(56) *Tan rād āzarm i rōβān bē ma hīlēt ut ma framōšēt
pat āzarm i kas frasāvandīh i hēr i gētēh.*

1. Nyberg adds *vāhīh* visand (𐬯𐬀𐬵𐬀) 𐬀𐬵𐬀𐬀 and omits *dēn*. MSS JU, TD also give
𐬯𐬀𐬵𐬀 𐬀𐬵𐬀𐬀. Freiman reads *vāhīh nihūn* (?) (𐬯𐬀𐬵𐬀).

(57) *Kāmak apar ān čīš ma barēt, kē-tān tan ō puhl ut rōṣān
ō pātīfrās rasēt, bē ō ān čīš barēt kē-š bar rāmīšn i hamēyīk
rāmīšnīh bēh.*

(58) *Ut hū-kunišnīk nēvak-kūnišnīk varžīh hač tuxšišn,
zādišn hač dahišn-ič, dahišn hač xʼādišn, xʼādišn hač hōš, hōšīh
hač mēnōk dānišn – dānišnīk ān aβzār kē hast būt ut bēt.*

(59) *Patiš dānīhēt nōk-dātārīh i rādišn ut āmōxtār i čīšān
vīrāstār i har sačēt kartan sūt-xʼāstār vispān pat har dō axʼān
rādēnišnān.*

Fražaft pat drūt, šātīh ut rāmīšn.

TRANSLATION.

In the name of God.

Selected Maxims of the Ancient Sags.

(1) The *Pōryōtkēšas*¹, in their primeval wisdom, have said in confirmity with the revelation of the Religion *thus*: 'When every person reaches the age of fifteen, he ought to know these several things: 'Who am I? To whom do I belong? From whence did I come? Whither shall I go back? Of what lineage and race am I? What is my worldly duty? What (would be) my heavenly reward? Did I come from the Spirit-realm or did I become (here) on earth? Do I belong to Ohrmazd or to Ahriman? Do I belong to the Yazats² or to the dēvs? Do I belong to the good³ or to the wicked? Am I a man or a dēv? How many are there paths (of religion)⁴? What (is) my religion? What is (for) my benefit and what is (to) my disadvantage? Who is my friend and who is my enemy? Is the primeval-principle one or two? From whom (does) goodness (proceed) and from whom evil? From whom is light and from whom darkness? From whom (does) sweet odour (come) and from whom stench? From whom (does) lawfulness (originate) and from whom unlawfulness? From whom (does) forgiveness (issue) and from whom unforgiveness?'

(2) Now the discriminator of reason having laid his hands on a belief of a like nature by way of intervention ought to know without doubt through the path of wisdom *thus*: 'I have come from the Spirit-realm and I have not sprung from the earth. I am created and not existing. I belong to Ohrmazd and not to Ahriman. I belong to the Yazats and not to the dēvs. I belong to

1. Those who belong to the foremost or supreme religion; foremost leaders of Faith; "Supreme Lawgivers" (Tavadia).

2. Lit. the Worshipful ones.

3. "The word *vāhān* occurs for the Mazdā-Worshippers need not first be proved: it is a well-known and self-evident matter. And as such it can well be an abbreviation of *vāh-dēnān* 'light religion'." See Sur Saxvan, by Tavadia p. 50. para 2.

4. Cf. Sec. 9. of the text; 𐬨𐬀𐬭𐬀 𐬨𐬀𐬭𐬀 𐬨𐬀𐬭𐬀,

the faithful and not to the wicked. I am a man, not a *dēv*. I am a creature of Ohrmazd and not of Ahriman; and my lineage and race (are) from Gayōmart⁵; and my mother is Spandarmat and my father is Ohrmazd; and my humanity is from Mihrē and Mihriyānē⁶, who were the first lineage and race from Gayōmart;

(3) and the fulfilment of my duty and obligation is this: to think of Ohrmazd on (His) existence, His endless past and (His) everlasting future, on immortal sovereignty, infinity and purity, and of Ahriman on (his) non-existence and (final) disappearance; to keep one's self in relationship with Ohrmazd and the Beneficent Immortals and to sever (one's self) from Ahriman, *dēvs* and the followers of *dēvs*.

(4) On earth, first, (one is) to be steadfast in religion and to be a practiser and a praiser of it, and (one is) not to turn away from it; (one is) to keep faith conscientiously on the good Religion of Mazdā-Worship. (One is) to discriminate profit from loss, sin from meritorious deed, goodness from wickedness, light from darkness and Mazdā-Worship from *dēv*-worship.

(5) Secondly, (one is) to marry and to continue the lineage of the world, to be diligent on it and not to turn away from it.

(6) Thirdly, (one is) to sow and till the land.

(7) Fourthly, (one is) to deal properly with the cattle.

(3) Fifthly, (one is) to go to a theological Seminar and to inquire of the wisdom of the pious during one-third of the day and one-third of the night; (one is) to do tillage and fertilisation (of the land) one-third of the day and one-third of the night; (one is) to eat, to rejoice and repose one-third of the day and one-third of the night.⁷

5. Av. *Gaya-marstan*, the Iranian Adam, the father of all mankind.

6. *Maīya* and *Maīyānē* or *Mihrih* and *Mihriyāni*. See Glossary S V.; the first human Couple born of Gayōmart's seed from the Earth.

7. Cf. Vend. IV. 45.

(9) And (one is) to be without doubt as to this: '(There is) benefit from meritorious deed and harm from sin; my friend (is) Ohrmazd and my enemy (is) Ahriman; and the path of religion is one.'

(10) One is the path of good thought, good word, and good deed, of heaven, of light, of purity, of infinity, of the Creator Ohrmazd, who ever was and who ever will be.

(11) The other is the path of wicked thought, wicked word, and wicked deed, of darkness, of finiteness, of all-injury, death and wickedness, of the wicked *Ganāk mēnōk* who existed (in appearance) although (in reality) he did not exist in this creation, who will exist (in appearance) although (in reality) he will not exist in the creation of Ohrmazd and who will perish in the end'.

(12) And (one is) to be without doubt as regards this too: 'There are two primeval principles — one is the Creator and the other the Destroyer.

(13) He, the Creator, is Ohrmazd, who is all-goodness, all-light,

(14) and he, the Destroyer, is the wicked *Ganāk mēnōk* who is all-evil and full-of-death, the druž, the deceiver.'

(15) And (one is) to be without-doubt as regards these several (things) that except *Sōšans*⁸ and those seven Kays⁹ every person is mortal.

(16) And (one ought) to be without doubt as regards the eradication of life, disintegration of the body, judgment of the

8. Av. *saošyanti*-saviour, *Messtah*.

9. 7 kays: Bd. and Dd. speak about the Seven Immortals. According to the Bd. each 'rat' (i.e. lord) is made the ruler of a different *karšvar*, whereas Dd. denominates these seven Immortals and rulers in the *x'antras* region. Their names are: (1) *Pēšōtan Vištāspān*, (2) *Fraδāxša Xūmbya*, (3) *Ašēm-yahmāi-Ušta*, (4) *Van t yut-bēš* (5) *Yoištō Frayāna*, (6) *Ašavajanāha Pouru-δāxštōtē* and (7) *Gōpatšāh*. For details, see Dd. tr. by Bharucha & Anklesaria Bombay, 1926 pp. 258-264; also monograph on "Gōpatšāh" by Unwala and Bailey in B.S.O.S. Vol. VI.

Third Night, Occurrence of Resurrection and Tan i Passên¹⁰, crossing of the Činvat Bridge¹¹ and the advent of *Sōšyans* in order to perform the Resurrection and Tan i Passên.

(17) And (one ought) to preserve the Law of Aryanism, Religion of the Supreme Creed, the thought of piety, (to use one's) tongue truthfully and hands benevolently.

(18) (One ought) to abide by the Law of Aryanism with all the faithful,

(19) and (to maintain) peace and concord in all acts and meritorious deeds.

(20) (One ought) to be very useful (or beneficial) to all good people according to the Law (of Aryanism or God).

(21) (One ought) to be always of the same virtue and of the same opinion (with) all those who have been, who will be and who are.

(22) The meritorious deed which one performs on behalf of another¹² is more effective than that which one performs for one's self, and becomes holier thereby.¹³

(23) And it is said thus : 'Having accepted the Good Religion of Mazdā-Worship, I am steadfast in it; I will not turn away from the Good Religion of Mazdā-Worship for the love of the body or of life, neither for good living nor for long living nor even if the spirit were to depart from the body; I am steadfast in it;

10. The future body, the Final Body.

11. Av. *činvat peretu*. Bridge of the Separator. The souls of the dead come to the Bridge of the Separator, where the Judge separates the good from the wicked; the Bridge of the Requirer.

12. *Pat yāt rāš* 𐬨𐬀𐬭𐬀 𐬀𐬭𐬀 𐬀𐬭𐬀. See Glossary.

13. Cf. Dd. *Puristān* VII.

I will neither praise nor extol the alien religions nor shall I put faith in them'.¹⁴

(24-25) For, (it is) manifest that of thoughts, words and deeds (there is) an account of actions (alone), because the words are inaccessible,¹⁵ thoughts are intangible and actions are tangible.

(26) For, even these three paths are laid in the bodies of men for the deeds which they perform;

(27) on these three paths three Spirits (have) lodgement and three 'drūjas' obstruct the paths On thought Vohuman¹⁶ has lodgement and Dēv-of-Wrath obstructs it; on utterance Art¹⁷ (has) lodgement and Lust obstructs it; and on action the Beneficent Spirit (has) lodgement and the Evil Spirit obstructs it.

(28) Men should remain firm over these three paths and should not relinquish the reward of heaven for the sake of earthly wealth, possession and desires;

14. Compare the following beautiful statement in Vend. XIX. 7 which runs thus:

Av.: *Paiti ahmāi avasata yō Spitāmō Zaratuštrō: nōit he apastavānē vaθu-
him daēnām Mādayasnim, nōit astača, nōit uštānemča, nōit baodasča, vi-urvisyāi.*

Tr.: *Spitama Zaratuštra* replied to him: 'No, I shall not renounce the good religion of Mazdā-Worship, not though life, vitality and consciousness should part asunder'.

Pahl: Passaz ō ōy guft kē Spitamān Zartōšt ku: 'nē ān t ōy [Ohrmasd
x'vš] apāč stāyom vēh dēn i Masdēnān, nē tan ut nē gyān [dūsārm rād-nē vēs-
sivišnīh rād, nē vēh-sivišnīh rād] ut nē hač tan bōš bē vartīšnīh rād [ka-m sar bē
būrēnd, ēč apāč nē stāyom.]'*

Tr.: *Spitama Zartōšt* replied him: 'I will never renounce His (Ohrmasd's own) good Religion of Mazdā-Worship, neither [for the love of] body, nor of life [neither for long life nor for happy life], not for the departure of consciousness [from the body]. [know that I will never renounce it even though they cut off my head.]

15. Reading *sax'an avindit*. See Glossary.

16. Lit. good mind, the yazat or personification of the good mind.

17. Art, i.e. *Artavahšt*, Av. *aša vaišta*. Best Righteousness. The same word 𐬀𐬵𐬭𐬀 can be read *xrat*, Av. *xratu*- 'wisdom'. Alternative translation will be: Over utterance wisdom presides, etc. The word Art stands for *Ašay*. See Bailey, Zov. Problems. p. 3-4. re. the word 𐬀𐬵𐬭𐬀.

(29) for, men who (possess) over (their) bodies the three guardian-spirits that I have mentioned, protect (their) minds from wicked thoughts, (their) utterances from wicked words and (their) deeds from wicked actions.

(30) Then (one is) to be grateful and by gratitude one can do this that his soul may not go to hell.

(31-32) For, when the seminal fluids in males (Av.) 'from the testicles of the father', go from the spinal chord of the father to the womb of the mother, *Ast-vīdāt*¹⁸ casts a noose invisibly into the neck; one cannot remove that noose from the neck till the end¹⁹ of life, neither through the Good Spirit nor through the Evil Spirit, but that noose falls off from the neck of the righteous after the passing away on account of his good deeds, whereas (*Ast-vīdāt*) drags the wicked to the wicked existence by means of the same noose.

(33) For, every person ought to perform in this world as many Yašts²⁰ (as he can) and ought to know the sins which can be committed by hands and feet except (those) who are deaf and dumb or incapacitated, but even when (all these Yašts) have been performed, this (man) ought to prosecute priestly studies and should know the Zand.²¹

(34) Parents must teach their children these several duties and meritorious deeds prior to the age of fifteen; and when they are taught these several (duties and meritorious deeds), all the actions and virtues which the children perform are put to the

18. Av. *astū-vidātu*—the *daēva* of destruction, lit. means "divider of the body or 'bone-breaker'. Cf. Gr. Bd. 186:12: '*Astū-vidāt* is the Evil *vāy* who carries the breath-soul away; as it is said, 'When he touches a man with his hand, it is sleep; When he casts his shadow on him, it is fever; and When he sees him with his eye, he smites the breath-soul' See Gr. Bd. 47, 15.

19. Lit. length.

20. Worship, a *yašt*, a *yasn*, what is offered up. The words *yašt* and *yasn* are generally interchanged in Pahl.

21. Av. *ā-sainiti*—Commentary, interpretation. The phrase *Avastāk ut Zand* means the entire Avesta literature and its Commentary.

account of the parents; and when they do not teach these to them and the children commit (some) sin out of foolishness, parents are responsible²² (for it).

(35) Be ye consenting for meritorious deeds and dissentient for sin; be ye grateful for happiness, resigned in adversity, hopeful in calamity and diligent in compulsory duties.

(36) And repent from all sins and do not (even) for a 'hāθra'²³ leave (unrepented) a sin which shall go to the Bridge (of the Separator).

(37) Smite lust and vicious desires with wisdom.

(38) Smite Covetousness with contentment, anger with religious-obedience and devotion,²⁴ jealousy with good-eye, need with resignation,²⁵ discord with peace and falsehood with truthfulness.²⁶

(39) Know that the place of Paradise is best,²⁷ the realm of the Spirit is most delightful, and the kingdom of Heaven is most

22. *Ō bun bavēt*: Pahl. idiom meaning "are responsible"; Cf. *bun kartan* to authorise in Dd. VII. 2: *nē handarzēnēt, nē bun kart*. Compare DKM. 171.1; ZS. I. 15: *bundāst* 'responsible, culpable'. Salemann in his *Mid. Pers. Gram.* p. 102 translates "is put to the account". Cf. Tavadia ŠNŠ p. 55: "*vinās pa bun t ōy bavēt*" the sin accrues to his stock.

23. Av. *hāθra*, measure of length of time or length of space. See Glossary. S.V.

24. The special *Yasata* who holds in check this awful *daēva* is the *Yasata Sraoša*, the incarnation of religious obedience and in the final Combat between the Holy Immortals and the arch demons at the end of the world, *Aēšma* will be overthrown by *Sraoša*. (Bd. 30-29; *Yast* XIX · 95).

25. Text gives 𐬨𐬀𐬭𐬀 *gaθvarih*. I have followed the reading given by all MSS 𐬨𐬀𐬭𐬀 *vīlvarih*, resignation; see Glossary S.V.

26. Cf. Hā LX. 5 :

Av.: *vainit ahmi nmānē Sraošō asruštīm, azštīs anāzštīm, rāitiš arāitīm Ārmatīš tarō-matīm, arsūxdu-vāxš miθaoxtēm vāčīm, Ašā drujēm.*

Tr.: In this house may obedience triumph over disobedience, peace over discord, generosity over niggardliness, humility over arrogance, the true-spoken word over the word false-spoken and righteousness over evil.

27. 𐬨𐬀𐬭𐬀 *vēh*, used in the sense of the superlative, and hence I have translated it 'best'.

shining, the shining abode is *Garōtmān*²⁸ and the glory of meritorious deed is the great hope of Tan i Passēn,²⁹ which has no passing-away.

(40) Do not welcome the wicked for (their) wealth and authority, because by welcoming the wicked evil enters the body and goodness vanishes.

(41) Be diligent for the acquisition of education, for education is the seed of knowledge and its fruit is wisdom and wisdom is the order of both the worlds.

(42) About it, it is said that education is an ornament in prosperity, a protector in adversity, a helper in difficulty and a profession in necessity.³⁰

(43) Donot ridicule any one whatsoever, for men who deride (others) will be deserving-ridicule, of evil fortune and accursed, and they will have few worthy³¹ and warrior-like children.³²

(44) Go every day for conversation to the assembly of the good, for they bestow plenty of virtue and piety on him who goes frequently to the assembly of the good.³³

(45) And go every day three times to the fire-temple and perform obeisance unto Fire, because they bestow much wealth and piety on him who goes frequently to the Fire-temple and performs much obeisance unto the Fire.³⁴

28. Lit. abode of song, the Highest Heaven.

29. The Future Body. "the reanimating of the dead body at the time of Resurrection".

30 See Pahl. Text *vāčak i ēčand i Ātarpāt Mahrspandān*. § 66. p. 151 of the Pahlavi Texts Part II.

31. Cf. *Vāčak i ēčand i Ātarpāt Mahrspandān* § 69, where we find the word 𐭮𐭲𐭭𐭩 *šāyēnday* "able, capable, well-bred, polite"; text gives 𐭮𐭲𐭭𐭩; for explanation of *šāyēnday*, see Tavadia, *Sur Sax'an* p. 78.

32. Cf. *Vāčak i ēčand i Ātarpāt Mahrspandān* § 69.

33. Compare § 70-71 of *Vāčak i ēčand i Ātarpāt Mahrspandān*. p. 152. Pahl. Texts Part II.

34. Cf. *ibid.* 72-78 PT. II. p. 152; Compare § CCCI of Dk. Book VI Vol. XII ed. by Dastur Darab Sanjana p. 15 of the text & p. 15 of the translation.

(46)³⁵ Abstain strictly from afflicting the parents and the guardian so that you yourself may not become infamous and your soul wicked.

(47) Know that of the innumerable calamities which the wicked *Ganāk mēnōk* created these three (are) very severe : (first) closing of the eyesight, (second) deafness of the ears and third the *drūž* of discord.

(48) For, (it is) manifest that the Sun delivers a message, thrice, every day, to men of the world for the same reason.

(49) In the morning, he says this : "Ohrmazd is telling you who are men : 'be diligent in the performance of duty and meritorious deeds as long as I maintain worldly life amongst you'."

(50) At mid-day he says this : "Be diligent to seek (your) wife and beget progeny and (to perform) other activities, because the Evil Spirit and (his) broods will not be separate from this creation upto the Tan i Passēn (= Future Body)".

(51) In the evening he says this : "Repent of the sins which you have committed so that I may forgive you; for it is evident that just as the light of the Sun comes down to the earth, his message (also) comes down to the earth."

(52) In the corporeal world do not think, nor utter, nor practise falsehood in thought, word, and deed.

(53) Strive circumspectly (to obtain assistance) from the strength of the sacred beings, (to travel) on the path of wisdom and (to follow) the commandments of religion and observe that when ultimately the efficiency of meritorious deeds is so great and infinite that the Evil Spirit secretly creates mischief and Ohrmazd strives so hard to make it manifest, then any one whatsoever who is conversant with (the tenets of) religion ought to strive after

35. Cf. the same precept in '*Handaržihā i Pēšēnikān*, Pahl. Texts. II p. 89 :
ut pit ut māti nē ūsūrtan.

the performance of his duties and of meritorious deeds and shall not turn away from them.

(54) At the termination of this millennium when there³⁶ are innumerable evils unto religion and Mazdā-Worship is on the decline, and when there is immense illegality to the religion, and consultation concerning the Law (of Aryanism) and Religion of the faithful, righteous-workers and dutiful persons has gone, and the doings of Ahriman and the 'dēvs' are evident, since these are their signs—re-organisation of time, destruction of covenant-breakers and the dēv-worshippers and the opponents of the religion, liberation and hopefulness of the good creation and of the various traditions of the religious sects following the Law of Ohrmazd from the destroyers,³⁷—then every person shall dwell in peace of Vohuman, shall inquire of the wise tenets of the religion, shall strive for the path of piety by means of wisdom, shall gladden the soul by means of sacrifice, shall exalt dignity by means of the Good-Eye, shall seek fame by adroitness, shall gather friends by means of humility, shall approve of hope by means of optimism, shall accumulate virtue by (good) nature, shall embellish the shining path of *Garōthmān* (Heaven) by means of righteousness—thither through the practice of one's own good deeds, its fruit shall be enjoyed.

(55)³⁸ O mortal body! perceive the soul and perform meritorious deeds, for, the soul exists, not the body, spirit exists, not the matter.

(56)³⁸ Do not relinquish the reverence towards the soul for the sake of the body and do not forget (it) in (showing) respect for any one's passing worldly wealth.

86. Some MSS JU, TD give *vēhīh vtsand* 𐬯𐬀𐬎𐬎 𐬵𐬭𐬀𐬎𐬵𐬀 for 𐬵𐬭𐬀; Nyberg follows these MSS and gives these words in his edition and omits 𐬵𐬭𐬀. They mean 'harm unto goodness'.

87. *apasihākān*, destroyers; if we read *asi-dahākān*, then it means 'men of the type of *Asi-Dahāk*' who is known in Ir. History for his oppression and tyranny.

88. Cf. Pahl. text *Vāčak včand i Ātarpāt Mahrspandūn*, p. 158, of Pahl. Texts Part II. §§ 76-77.

(57)³⁸ Do not carry (your) desire over that object whereby your body shall come to atonement (puhl) and your soul to punishment, but carry (your) desire to that object whose fruit is joy so that you may be possessed of eternal joy.

(58) A good action (is due to) virtuous action; action is owing to efforts; generation³⁹ is owing to creation; creation is owing to desire; desire is owing to intelligence; intelligence is owing to spiritual knowledge and knowledge is that weapon which is, was and will be.

(59) Thereby shall be realised the new creation of order and the instructor of things, the organiser of all necessary actions and the well-wisher of all in the governance of both the worlds.

Completed with welfare, joy and pleasure.

38. Cf. Pahl. text *Vācāk včand i ātarpāt Mahrspandān*, p. 158, of Pahl. Texts Part II. §§ 76-77.

39. *Zāñk*. from inf 𐭠𐭣𐭥𐭥𐭥𐭥, Ir. 𐭠𐭣𐭥𐭥𐭥𐭥, to be born, meaning, 'birth, Production'. Nyberg reads it as ^x*Zāyēndē* and takes it as a verb.

GLOSSARY.

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N.B. The figures given at the end of each word refers to the sections or paras of the text.

A CRITICAL GLOSSARY.

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𐬵𐬀⁺ : *sax^van*, *saxvan*, n. word, speech, discourse, saying, sermon, ideog. 𐬵𐬀 Junker Fr. P. 113. Av. √ *sąh* - to utter, to proclaim, to declare. Nyberg correctly suggests the reading *saxvan*, *sax^van*. 𐬵𐬀𐬵𐬀𐬀⁺. 25.

𐬵𐬀 : *ax^v* n. life, living existence, world. Av. *ahu*, *anhv*. (2) lord (3) zeal, will-power, energy. Av. *anhvā*. See, Zaehner, Zurvan, A Zoroastrian Dilemma p. 53 f. n. 1. 52.

𐬵𐬀𐬵𐬀 : *ax^vān*. n. pl. of 𐬵𐬀 *ax^v*, life, living existence, world. 59.

𐬵𐬀𐬵𐬀𐬀 : *ax^vān-īh*. adj. *ax^vān* + *īh* adj. suffix. pertaining to the world. 41.

𐬵𐬀𐬀𐬀𐬀𐬀 : *ahrāδīh*, *ahrāyīh*. n. holiness, righteousness, piety, purity; Av. *aša* -. 44,45,54.

𐬵𐬀𐬀𐬀 : *ahrav*, *ahrōβ*. adj. righteous, pious, holy. In the IXth. Century Pahlavi texts, we find also 𐬵𐬀𐬀 *ašavak*, **ašōγ* especially in *Manušcihr* and *Zātsparam*, whereas it does not occur in Bd. Av. *ašavan*-. O Pers. *artāvan*, and O Ind. *rtāvan*. 32.

𐬵𐬀𐬀𐬀𐬀 : *ahravān*, *ahrōβān*. adj. pl. of 𐬵𐬀𐬀𐬀, righteous, pious, holy. 8.

𐬵𐬀𐬀𐬀𐬀𐬀 : *ahravtar*, *ahrōβtar*. adj. made up of 𐬵𐬀𐬀𐬀, *ahrav*, *ahrōβ*, + 𐬀𐬀 *tar* comp. suffix, more righteous, more pious. 22.

𐬔𐬀𐬭𐬀 : *ahriman*. pr. n. the Evil Spirit, the devil, *Aēra Mainyu* of the Avesta; Sass. 𐭠𐭣𐭥𐭥𐭥𐭥𐭥𐭥𐭥𐭥, Manichean *ahrēvar*, Arm. *Arhmn*.

𐬔𐬀𐬭𐬀 : *pas*. adv. afterwards, then, after, behind, Sass. 𐭠𐭣𐭥𐭥𐭥𐭥𐭥𐭥𐭥𐭥, OP. *pasā*, *pasāva*; the other ideog. 𐬔𐬀𐬭𐬀 is found; cf. Junker, FrP. 103 and Pahlavi-Pāzand Glossary pp. 19 and 96. see Pahlavi Version of Yašts by M. F. Kanga p. 63 S.V. 𐭠𐭣𐭥𐭥𐭥𐭥𐭥𐭥𐭥𐭥. 32.

𐬔𐬀𐬭𐬀 : *pas-ič*. adv. still, yet, however, at last, finally. 53.

𐬔𐬀𐬭𐬀 : *hāsr*. n. av. *hāθra*. measure of length of time or length of space. According to ŠNŠ IX. 1. twelve long *hāsrs* or eighteen short ones make a day and night: *hāsr i aγryak i rōč šapān pat 12 bahr ē bahr, ut hāsr i kas pat 18 bahr ē bahr* (ŠNŠ ed. by Tavadia ch. IX. 1 p 116). The latter measure must have been in vogue in Avestan times since we read "*dvasa hāθrəm asti aγrim ayarə*," i.e., the largest day has 12 *hāθras*. For further details, see Dr. West's valuable notes to Bd. XXVI. 1 and ŠNŠ IX. 1 in S.B.E. Vol. V. pp. 98 and 308-309; Barth Air Wb. 1803. 36.

𐬔𐬀𐬭𐬀

𐬔𐬀𐬭𐬀 : *pīt*. n. Ir. 𐬔𐬀𐬭𐬀, Av. *patā*, *ptā*, father; 2,34,46.

𐬔𐬀𐬭𐬀 : *pītar*. n. hybrid of 𐬔𐬀𐬭𐬀 = *pīt* 𐬔𐬀 and 𐬔𐬀 the last part of 𐬔𐬀 *pītar*; the whole constituting 𐬔𐬀; Av. 𐬔𐬀, father. 31.

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ادۛۛۛ : *advārak*, *aḍapārak*, *aḍḡārak*. n. evening, afternoon time; cf. MX. 53.5. ادۛۛۛۛ *adi-pārak*; ŠNŠ ed. by Tavadia 7.1; GR Bd. 159.1. The word ادۛۛۛۛۛ, ادۛۛۛۛ is translated into Skr. Vers. by दिनवसान, meaning, 'close of day, evening;'. See Skr. Version of *Mēnōk i Xrat*. Salemann reads **ēwārak*, and compares with Pāz. *ēvāra*, Pers. *ēvār*, *yaghnobi viāra* - and translates "towards sunset", deriving from Av. √ *par*, to go across. For etymology, see Salemann, G. Ir. Ph. 1.272 and Barth. ZAIR Wb. 32. n. 1, who derives the prefix from Av. *aḍḡ* = Skt *adhaḥ* rather than *adi*. 51.

دۛۛۛ : *ēvak*. num. one; Av. *aēva*. Pāz. *yak*. 1,8,9,10,11,12.

ایۛۛۛ : *aivāp*. conj. or; Ir. *at-vā-api*. cf. *at-vā* Barth AIR Wb. 70. Pāz. *ayā*, Pers. *ayā*, *yā*; repeated twice it means 'either ... or'. Messina reads it *ayāp* cf. *Ayātkār i Žāmāspk*. p. 129. 1,33.

هۛۛ : *xēm*, *hēm*, n. characteristics, virtues, nature, disposition, temperament. Av. *haya*, *haēm*. 54.

ایۛۛۛۛ : *virravom*. v. pres. 1 Sg of ویرۛۛۛۛ, *virravistan*, to believe, to have faith in, 'I believe'. 23.

ۛۛۛۛ : *ēnēh*, *ēnyā*. adv. otherwise. For the definite reading of this Pahl. word we are indebted to Prof. Herzfeld, Paikuli, I. 132, No. 63: MP. Inscription (*Pārsik*) 'yny' with the final alif certain. Pāz. *ainā*, *mēnōk i xrat* IX. 6; cf. Av. *ainyat*, "except"; hence < *anyād*. See Salemann, Mid. Pers. Gram. p. 119; Bartholomae ZSR. tr. by Bogdanov in K. R. Cama Oriental

Inst. Journal No. 21.12 ff.. Prof. Nyberg in his *Hilfsbuch des Pehlevi I.* gives 𐭠𐭣. 33.



𐭠𐭣: *sē*. num. three. Ideog. 𐭠𐭣𐭠𐭣, Av. 𐭠𐭣. 8,26,27, 28,29,45,47,48.

𐭠𐭣𐭠𐭣: *haft*. num. Ideog. 𐭠𐭣𐭠𐭣, Av. 𐭠𐭣𐭠𐭣. seven. 7.15.

𐭠𐭣𐭠𐭣𐭠𐭣: *a-dātih*. n. illegality, unlawfulness from 𐭠 negative prefix + 𐭠𐭣 *dāt*, law, rule + 𐭠 abst. noun suffix 54.

𐭠𐭣𐭠𐭣𐭠𐭣: *aḡyāsān*, Ir. *aḡi* + *aš*, to reach, to come up, Skr. *aśnōti*, *abhy-asnoti*, (Barth. Air Wb. 359), meaning, the followers (of *dēvs*). Dastur Peshotanji reads "*aibātashne*" and translates "remembrance, recollection". Cf Dd. XXX. 14: *čē hān i purr-ūrvāxm axʷān, adak-aš nē hačiš aḡyāsānih, bē-š har kas ō purr aḡyāsān ast*. Freiman reads *yasnān* and translates "adorers, worshippers". 3.

𐭠𐭣𐭠𐭣: *adak*. adv. then, thereupon. Av. *āaṭ*, G Av. *adā*, L Av. *ada*, cf. OP. *adakaiy* 30,53,54.

𐭠𐭣 - 𐭠𐭣𐭠𐭣: *adak-aš*. *adak* + 𐭠° *aš* pronominal suffix (out of Av. 𐭠𐭣𐭠) then of (to, for, by or through) him (her or it); then his (her, it or him). 1,31,45.

𐭠𐭣𐭠𐭣𐭠𐭣: *a-dātistānih*. n. want of legal authority, illegality, injudiciousness. Ir. 𐭠𐭣𐭠𐭣𐭠𐭣𐭠𐭣. See 𐭠𐭣𐭠. 1

𐭠𐭣𐭠𐭣𐭠𐭣: *asmān*. n. lit. that which is made of stone; sky, firmament; Av. 𐭠𐭣𐭠𐭣, 𐭠𐭣𐭠𐭣, Sogd. *sm'n*, Mid. Pers., Parth. 'sm'n, Skr. *aśman*, *aśan*, OP. *asmānam* (found in the Inscriptions of Darius and Xerxes at Persepolis). The Persian *āsm.ān*


'sky' and 'sang' stone are derivatives. Barth. (Air Wb. 207) suggests that the sky was supposed to be made of stone. Its ideogram is 𐭮𐭥𐭥 or 𐭮𐭥𐭥, (Fr. P. 85), which is traditionally read "*shamyā*". On Skr. *aśman-stone* and its cognates, see Walde-Pokorney, *Vergleich Wörterbuch* i. 28 ff., and J. Hertel, *Die Himmelstone im Veda und Awesta*, 1924 and Reichelt IF. 32. 1913. Also see, Bailey. *Zor. Prob.* pp. 120-148 for full details on the word. 39.

𐭮𐭥𐭥: *vēn*. imperat 2 Sg. of inf. 𐭮𐭥𐭥, *ditan*, to see, to observe, to perceive, to discern, to behold. Nyberg suggests reading *asāvan*. (𐭮𐭥𐭥). Cf. *tan i ōšōmand*, *roβān vēn ut kirpak kunēt*. O mortal body! see the soul and perform meritorious deeds. The same quotation is also found in *Vācāk i ē-cand i Atarpit Mahrspan-dān*, Pahlavi Texts p. 153 para 77. Freiman reads *astvand* with a query mark.

𐭮𐭥𐭥: *ku*. conj. and adv. (i) where (rel.); (2) where (inter); (3) that (4) so that, as (5) that is to say, that is, i.e., (before a gloss or commentary of a preceding word or phrase). 1,2,3,9,12,15, 22,23,24,30,39,40,42,46/51,53.




𐭮𐭥𐭥: *ku*. than (sometimes used after a comparative). *kirpak i pat dāt (yāt) rād kunēnd apērtar apar ayēt ku ān i x'at varzēnd* = The meritorious deed which they perform on behalf of another is more effective than that which they perform for themselves. 22.

𐭮𐭥𐭥: *ērīh*, n. 𐭮𐭥𐭥 + 𐭮𐭥 abst. n. suffix. The first part 𐭮𐭥𐭥 represents three distinct words: *ađara*, *arya*, *ayra*, each of which resulted in *ēr* in the South-West dialect:

- (i) *aḍar*, *ēr* which is found in compounds , humility, etc; *hačaḍar* = under, NP *azēr*, *zēr*. See Barth. ZAiW. 225; also ZsR. II. 54. no. 4.
- (ii) *arya*- Mid Ir. N. W. dialect 'ry'n *aryān*, Herzfeld, Paikuli, p. 145. SW dialect 'yr'n **ērān*, ibid; Pahl. *ērān*, N Pers. *ērān*. Saka *īrinagari* = Iranian mountains.
- (iii) *ayra* : Pahl. *anaγrān*, *anērān*, Av. *anaγranqm* *raočaṇhqm* = of endless lights, name of the 30th. day of the month.

The word means Aryanism, nobility. Cf. *Ayātkār i Zāmāspik* XVI. 6 ed. by Messina p. 67: *u Anērān andar Ērān gumēcihēnd ētōn kū ērih hač anērih paḍtāk nē bav ēt; ān i ēr apāc ō anērih ēstēnd.* = And the *An Ēran* will be so mingled amidst the *Ērān* that the Iranians will not be distinguished from the foreigner; those who are Iranians will turn back to non-Aryanism.

Cf. Pahl. Vend. III. 42: *Sōšyans guft ē bē ka andar ērih ut pōryōtkēših bē mirēt tāk ka mirēt ē margaržān.* = *Sōšyans* said: 'Unless he will die in Aryanism and in the Creed of the *Pōryōtkēš*; know that he is *margaržān* sinner until he dies'. Pahl. Vend. by Sanjana p. 50 l. 12-13. 17.18.

: *aḍar-mēnišnūh*, *ēr-mēnišnūh*. humility. cf. *Afrīnāyān i Dahmān* where Av. *ārmaitiš* is translated into Pahl. by  Its antonym is , *tar-mēnišnūh*. See my Pahlavi Version of *Afrīnāyān i Dahmān* tr. into English with Notes Bombay. 1944. p. 5. 54.

سولر صلا: *ayriftār*: adj. and n. derived from — neg pref. + سلا, holder, attainer, apprehender confined, inf. سلا griftan, to hold, to seize, to catch, to apprehend, meaning, intangible, impalpable; *mēnišn a-griftār* = thoughts are intangible. 25.

سرل صلا: *ēhrpatistān*. n. made up of سرل + صلا; although mod. Pers. “*hēr*” fire in ‘*hērbud*’ corresponds phonetically with Mid. Pers. *ēhr* in *ēhrpat* and with Av. *aēθra-* in *aēθra patiš*, still it differs radically in its meaning from the Mid. Pers. and Av. words, as they mean ‘the chief of the mission’, ‘the teacher of a theological school.’ Mod. Pers. “*her*” goes back, according to Prof. Bartholomae (Z Air Wb. 243–244) to an ancient Iran. **aidra* “brand, fire”, which latter may be compared to Greek αἶθω “I burn” + صلا suffix showing nouns of place. Hence the word *ēhrpatistān* means “the place or office of an *ēhrpat*; it is applied to a school or institution for learning, as well as to learning or teaching”. Tavadia (ŠNS p. 108.) translates the word by “priestly studies”. Unwala (Skr. Version of *Hōm Yašt* p. 36) remarks: “Pahl. *pa ēhrpatistān kartan* means ‘in order to conduct’ (lit. to do) religious or theological studies; to practise *ēhrpat-ship*”. An *ēhrpat* (= Av. *aēθra patay-*) is a teacher in a (theological) school — *ēhrpatistān* (Barth. Air Wb. 20; Z Air Wb. 243–44)”. Bulsara explains the phrase *ēhrpatistān kartan* as “instruction in and exposition of religious knowledge rather than the attendance at ceremonial observances” (*Aērpatastān*. IV. 2, no. 2). On the interpretation of the word *aēθra paiti*, see Bailey’s article

on "*Dvārā Matīnām*" in BSOAS. Vol. XX 1957 pp. 41-44; also see Bailey's paper on "*Arya*" in BSOAS Vol. XXI. part 3 1958, pp. 536-538.

(B) *Ehrpatistān* is the name of the part of the *Huspāram Nask* and contains a treatise in Pahl. dealing with the theological studies.

Stig Wickander reads *Hērpatistān* = "schule" in his book 'Feuerpriester in kleinasien und Iran 1946,' p. 234 and refers to DKM 659¹⁷, 736^{4,5}, 888¹⁰. and *Pandnāmak* § 8,33. 8,33.

𐭠𐭣𐭥𐭩𐭥𐭦𐭪𐭡𐭫𐭮𐭬𐭨𐭩𐭲𐭧𐭢𐭰𐭤𐭱𐭶𐭯𐭸𐭺𐭽 : *ēstišn*. *participia necessitatis* 𐭠𐭣 + 𐭥𐭩 inf.
𐭠𐭣𐭥𐭩𐭥𐭦𐭪𐭡𐭫𐭮𐭬𐭨𐭩𐭲𐭧𐭢𐭰𐭤𐭱𐭶𐭯𐭸𐭺𐭽 *ēstātan*, to stand, to remain firm, to
establish, to adhere, to abide, meaning, shall
abide, shall stand, shall remain firm; e.g.
martōmān pat ēn sē rās saxt ēstišn = men
should remain strictly firm over these three
paths. 28.

𐌚: *hḗc*. indef. pron. any, some. Old Ir. *aēva-cēt̪*.
even one. 21.

𐎧𐎡𐎴: *kas*. pron. some, any, Ir. *kas* 𐎧𐎡𐎴... 15,43,54,57.

𐎧𐎢𐎠𐎢𐎠: *kas-ić*. pron. any one even, any body whatever.
48.

𐬔𐬀𐬎𐬎: *xēšm*. n. violence, the *daēva* of wrath, anger, rage, fury, indignation. NPers. *khāsh* Av. *aēšma*. He is represented as having seven principal vices and he is one of the chiefs among 'daēva's'. He has been frequently identified with Asmodeus of the Apocryphal Book of Tobit, but the natures of the two are so dissimilar that it seems more prudent to refrain

from assuming that they are identical. See Scheftelowitz, 'Die altpersische Religion und des Judentum, 1920, p. 61.' In the *Gāthās*, the word *aēšma* personifies the anger of the evil-minded against the good creation and especially against cattle. The anger due to drunkenness is also personified as *aēšma*, (Yasna Hā X. 8). Greek "*οἶστρος*", *οἶμα*, frenzy, Lithuanian "*aistra*", passion, ardour, Latin "*ira*", wrath are cognates. For details, see Prof. Jackson, Zoroastrianism pp. 89-91; Gray, Foundation of the Iranian Religion 185 ff. 27,38.

𐬵𐬀𐬵𐬀: *hast*. v. is, it is, there is, pres. indicative 3 sg. Av. *asti*. 55 58.

𐬵𐬀𐬵𐬀𐬀: *hastih*. n. existence, being, reality, permanence. 𐬵𐬀 *hast* + abst. suff. 𐬀 *ih*. Pāz. 𐬵𐬀𐬵𐬀𐬀. Its antonym is 𐬵𐬀𐬵𐬀 *nēstih* "the non-being, non-existence". 3.

𐬵𐬀𐬵𐬀: *ētōn*. adv. thus, so, such, as, in this way, Pāz. *ēdun*, Pers. *ēdūn*. 51.

𐬵

𐬵𐬀𐬵𐬀𐬀: *xʷadišn*. n. desire, request, entreaty, wish, from inf. 𐬵𐬀𐬵𐬀, ideog. 𐬵𐬀𐬵𐬀𐬀, to wish, to desire, to require, to solicit, to implore. 58.

𐬵𐬀𐬵𐬀: *Ōhrmazd*. Proper noun, the Lord Omniscient, God. Av. *ahura-mazdā*. OP. *Auramazdāh*, NPers. *hormizd*, Elam. *u-ra-maš-da*, 1,2,3,9, 10,11,13,49,53,54.

𐬵𐬀𐬵𐬀𐬀: *anākih*. n. evil, injury, affliction, torment, harm, mischief, 𐬵𐬀 *anāk*, evil, vile, wicked, vicious + 𐬀 *ih* abst. suffix. 11,53:

move, to throw, to cast away, to fling, to hurl;
Av. \checkmark *ham-tač*. MSS JU, TD give the variant
𐬵𐬀𐬎𐬌𐬎𐬌𐬎𐬌. *handāxtārīh*. 53.

𐬀𐬎𐬎𐬌: *ōyōn*. adv. thus, in that manner, so, such and
is used always with the following 𐬵 *ku*. See
Herzfeld, Paikuli. p. 127. 53.

𐬀𐬎𐬎𐬌𐬎𐬌: *handōžīšn*. participium necessitatis, derived
from 𐬀𐬎𐬎 *handōž*, inf. 𐬵𐬀𐬎𐬌𐬎 *handōxtan*, to col-
lect, to accumulate, to acquire, to amass, + 𐬵
išn suff; *pat ēr-mēnišnīh dōst handōžīšn* = one
should gather friends through humility or
nobility. Here the word is to be translated as
“one should gather”. The word 𐬵𐬀𐬎𐬌𐬎 also
means “Collection, accumulation”, etc. Nyberg
(Glossar. 100) derives it from *ham+toxtan*,
Av. *ham+√tauǵ*, Skt. *ā+√tūj*, to collect, to
accumulate. See Horn NPETY. 89.

𐬀𐬎𐬎𐬌: *handarž*. n. precept, admonition, instruction,
testament, derived from \checkmark *darəz*, to hold, to
fasten with *han-* pref. Horn, NPETY. 122.
NPers. 𐬀𐬎𐬎𐬌; Arm LW. *andarj* (Hubsch. Arm.
Gram. p. 98). O (heading of the text.)

𐬵𐬀𐬎𐬌𐬎𐬌: *xōšīh*. n. relationship, connection, alliance,
possession, relation, kinship, ownership. Ideogr.
𐬵𐬀𐬎𐬌𐬎𐬌. 3.

𐬀𐬎𐬎𐬌𐬎𐬌𐬎𐬌: *xōškārān*. n. pl. of 𐬵𐬀𐬎𐬌𐬎𐬌, industrious ones,
dutiful persons, diligent ones. 54.

𐬵𐬀𐬎𐬌𐬎𐬌𐬎𐬌: *xōškārīh*. n. industry, diligence, activity,
business, one's own allotted work. 1,3,50,54.

𐬀𐬎𐬎𐬌𐬎𐬌𐬎𐬌: *dānīhēt*. v. pass. 3 sg. of inf. 𐬀𐬎𐬎𐬌𐬎𐬌, *dānistan*,
to know, to learn, to understand, to be versed
in, = is realised, is known. 59.

inf. 𐭠𐭥𐭥 *varžitan*, to practise, to perform, to do, + 𐭠𐭥 *ihā* adv. suff. 17.

𐭠𐭥𐭥𐭥 : *hu-varšt*. n. good deed. Av. 𐭠𐭥𐭥𐭥𐭥. 10.

𐭠𐭥𐭥𐭥 : *a-vindīt*. past part. used as adj., unobtainable, inaccessible, not to be reached, obtained or approached, from 𐭠 neg pref. not + 𐭠𐭥𐭥 *vindīt*, past part, of inf. 𐭠𐭥𐭥, to get, to obtain, secure, attain to, Av. √ *vaēd-*, *vind-* Skr. *vēd*. This reading is suggested by Prof. Nyberg. Zaehner translates 𐭠𐭥𐭥 𐭠𐭥 *ax* *anōst* "the will is unstable".

The word can be read *avinast*, undefiled, pure, spotless, Av. *anāhita*, from √ *nas*, Skr. *naś* with *vi-* pref. and abst n. *a-vinastih* 𐭠𐭥𐭥𐭥. Cf. Fahl. Yas. Hā 65. 1,4, and Gr. Bd. 116.2. If we read *ox* *a-vinast*, the phrase would mean 'conscience is undefiled'. 25.

𐭠𐭥𐭥𐭥 : *anōšak*: adj. immortal, imperishable, deathless. Av. 𐭠𐭥𐭥𐭥. Mid Pers. 'Turf. *anošag*, Arm LW. *anušak*. 3.

𐭠𐭥𐭥𐭥 : *uzwān*. n. tongue, Av. 𐭠𐭥𐭥𐭥. Ideogram 𐭠𐭥𐭥𐭥. For the ideogram compare Aramaic *lišānā*, Heb *lāšōn*, Arabic *lisānun* "the tongue". This ideogram 𐭠𐭥𐭥𐭥, which occurs in FrP. ed. by Junker 10,5 for *huzwān*, is traditionally read š (a) *nā* (FrP. 81). It is an unputed form of the ideog. *lišānā*, written *r dan a* or better **r daan a*, according to Aramaic *lišāna*, Cf. Pahl. Pāz. Gloss. 211. The other ideog. 𐭠𐭥𐭥𐭥 for *huzwān* in FrP. 10.5 is traditionally read *gobyā* (FrP. 78). The word 𐭠𐭥𐭥𐭥 is nothing else but the Mid Pers. of Books 𐭠𐭥𐭥𐭥 *gōbāk* and its Pāz. equivalent is *gōyā*. Cf. Barth. Z Air Wb. 741. Cf. OP. *hazāna*-*hizāna*-, Av. *hizvā*-varying

wait, to be in expectancy. The word is found written 𐬔𐬀𐬌 *ēmēt*, meaning 'hope' in Yasn Hā. 30.4. See FrP. p. 80 for further references. S.V. 𐬔𐬀𐬌. NPers. امید 39,54.

𐬔𐬀𐬌𐬀𐬌𐬀: *ōmētih*. n. hopefulness. See 𐬔𐬀𐬌 above. 54.

𐬀𐬀𐬀: *hom*. v. I am. 1,2,23.

𐬀𐬀𐬀𐬀: *hēnd*. v. They are. 21.

𐬀𐬀𐬀: *hēd*. v. You are. 49.

𐬀𐬀𐬀: *humat*. n. good thought. Av. *humata*. 10.

𐬀𐬀𐬀: *xūp*, *x'ap*. adj and adv. good, fine, excellent, pleasant, well. Sometimes 𐬀𐬀𐬀 *x'ab*, cf. San. Ins.

𐬀𐬀𐬀𐬀𐬀 *xvape*. NPers. خوب. 20.

𐬀𐬀𐬀𐬀𐬀: *ōptēt*. v. pres. indicative 3 Sg. of inf. 𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀, 𐬀𐬀𐬀𐬀𐬀, to fall, to drop, to descend, Av. *ava* + ✓ *pat*, to fall down, to fall off. 32.

𐬀𐬀𐬀𐬀: *x'azār*. Pāz. *xvazār*, *xvazāra*, Sogd. *hwz'rk*, meaning. "small, little"; sometimes we find the word written *xvazārak*, cf. Gr. Bd. 62.13; 217.5; 219.3; Nirangistān folio 165; Dd. Pursišn 36.3; ŠGV. 4.97; 11.43; 15.1; Pahl. Vend. XIII 45. The above mentioned correct meanings have been pointed out by Prof. Bailey in BSOS. Vol. IX. p. 91. Prof. Herzfeld in his discussion of OP. (h) *učāra*- rejects Prof. Bailey's interpretation and translates "*die ein gutes čārak besitzen, genügenden schatz an kirpak*". The reading *x'azar* is now assured by M.P'T *hwz'rk* cited by Prof. Henning. Zaehner reads the word *huzārak* and translates "small, little, few". For further details, see R. C. Zaehner's article on words *huzārak* and *Aparmānd* in J. R. A. S.

Jan. 1940. pp. 35-45. Prof. Bailey (Transactions of the Philological Society p. 1955 p. 60) derives the word from **ava-zāraha-descending*, whence 'diminished'. See my paper on 'Interpretation of Some Avestan and Pahlavi Words and Passages' in the Proceedings of XVII Session of All India Oriental Conference. Vol. II. 1955. p. 44. 54.

𐬵𐬀𐬭𐬀𐬎: *hajaman*. n. assembly, meeting, council, congregation. Av. \sqrt{gam} to go, come with han pref.; ideogram 𐬵𐬀𐬭𐬀𐬎, Junker, FrP. p. 110. Sass. Insc. *hanzamani*, Sogd. *ančmn*, Mid Pers. Turfan *hanzaman*. NPers. 𐬀𐬵𐬀𐬭𐬀𐬎. 44.

𐬵𐬀𐬭𐬀𐬎𐬵𐬀𐬭𐬀𐬎: *hu-čašmih*. n. friendly eye, kind regards, benevolent glance, antonym is 𐬵𐬀𐬭𐬀𐬎𐬵𐬀𐬭𐬀𐬎 *duš-čašmih*. 38, 54.

𐬵𐬀𐬭𐬀𐬎: *hōš*. n. intellect, intelligence, consciousness, understanding, enlightenment; Av. *uši*. Horn, (NP Ety. 248) connects the Pahl. word 𐬵𐬀𐬭𐬀𐬎 with Av. *uši* 'ears'. 58.

𐬵𐬀𐬭𐬀𐬎𐬵𐬀𐬭𐬀𐬎: *ōšōmand*. adj. mortal, made up of 𐬵𐬀𐬭𐬀𐬎 *ōš*, av. *aoša*- death, destruction, perdition + 𐬵𐬀𐬭𐬀𐬎 passessive suffix. 15, 55.

𐬵𐬀𐬭𐬀𐬎𐬵𐬀𐬭𐬀𐬎: *hōših*. n. intelligence, understanding, enlightenment. See 𐬵𐬀𐬭𐬀𐬎 above. 58.

𐬵𐬀𐬭𐬀𐬎𐬵𐬀𐬭𐬀𐬎: *martōm*. n. Pāz, NP. *mardum*, Turfan Pahl. *mrđwlm* = *mardōlm* < **martōlm* < **martōlm*, *mankind*, man, person. In para 31 of this text, meaning of the word *martōm*, man is not suitable. I have translated it as 'seed of man', i.e., seminal fluid in its literal sense and not in its ordinary sense of "man" as hitherto

translated by Freiman, Nyberg, Bartholomae (Z. Air Wb. 179) and Zaehner. It is derived from *mart* + *tōm* < *tōhm*, Av. *taoxman*, OP. *taumā*, Pāz. *toum*, seed. sperm, origin.; cf. Andreas-Barr, Bruchstücke einer Pehlevi Übersetzung der Psalmen p. 62. See my note and translation of the passage in Proceedings of the XVI Session of All India Oriental Conference, Lucknow. Vol. II 1955, p. 38. 1,2,29,42,49.

ᠮᠠᠲᠣᠮᠠᠨ: *martōmān*. n. men, persons. pl. of ᠮᠠᠳᠤ Ir.
ᠮᠠᠳᠤ. See above. 26.

ᐱᐱᐱᐱ: *xʷatāyīh*, *xʷatādīh*. n. rule, sovereignty, empire, reign, lordship. ᐱᐱᐱ *xʷatāy*, *xʷatād* + ᐱᐱ *īh*. 3.

سو

—سوس: *ākās*. known, aware, knowing, acquainted with, versed in, derived from Av. *ā* + *√ kas* to see, to perceive, Skr. *√ kāś* to be visible, to appear, Pahl. inf. سوسنن *ākāsēnītan*, to inform, announce. NPers. *āgāh*; Arm. LW. 'akah' knowing (Hubsch. Arm. Gram. p. 94). 53.

سوادو: *a-kanārak*. unlimited, boundless, infinite. Av.
akarana-. 10,53.

سَوَاءٌ: *a-kanārak-ih*. n. unlimitedness, infiniteness.
from *a-kanārak* + *-ih* abst. suff. 3.

—

سرد: *arišk.* n. envy, jealousy, malice, spite, av. *araška-*, NPers. *rišk*, Bd. (XXVII. 16) describes it as *druz i kēnvarīh ut duščašmīh*, ie.,

𐭥

𐭥: *im.* this. This word occurs very seldom, mostly in the same combinations as in Pers. Horn. NP Ety. p. 126. See 𐭥𐭥. 48.

𐭥: *māt.* n. mother. 2,34.46.

𐭥𐭥: *hamahīk, hamēyīk*, adj. ever, eternal, continual, perpetual, everlasting; adv. 𐭥𐭥𐭥. 57.

𐭥𐭥𐭥𐭥: *ham-ētōnīh*, n. like manner, like nature, same reason, same exactness. 𐭥 *ham* + 𐭥𐭥𐭥 *ētōn* + 𐭥𐭥 *īh* abst. suff.; For 𐭥𐭥𐭥𐭥, see Notes on Sassanian Law. II. tr. from German into English by Bogdanov. p. 59, var. 𐭥𐭥𐭥𐭥. 2.

𐭥𐭥𐭥𐭥𐭥: *amahraspandān.* pr. n. Holy Immortals. Av. *aməša spənta.* See Tavadia, Sur Saxvan. p. 53. 3.

𐭥𐭥: *hamāk.* adj. all, every, the whole. Words 𐭥𐭥 and 𐭥𐭥 are generally interchanged in Pahl. literature. 3,10,18,19,20,21,36.

𐭥𐭥𐭥: *hamē.* Here 𐭥𐭥 is incorrectly used for 𐭥𐭥. cf. § 49: *Ōhrmazd ō šmāk kē martōm hēd hamē gōβēt* = Ohrmazd is telling you who are men. Here 𐭥𐭥 (wrongly written 𐭥𐭥) is a verbal particle denoting continuity. See Salemann, Mid. Pers. Gram. tr. into English p. 101 § 110 (b). 49.

𐭥𐭥𐭥: *āmār.* counting, judgment, account, consideration, reckoning. See Sass. Recht. Part I. 21; Junker FrP. 38,93; *āmārēnitān*, pay, make an account, consider. Barth. Miran M. 1.37, ZSR. part IV. 46. It is found in words *pasēmār*, *pasmār* = defendent, *pēšēmār*, *pēšmār* = plain-

𐭠𐭣𐭥𐭥 : *āmōxt.* v. past tense, taught, learnt, instructed, inculcated; see 𐭠𐭣𐭥 above. 34.

𐭠𐭣𐭥𐭥 : *āmurzom.* v. pres. indic. 1 Sg. I forgive. from inf. 𐭠𐭣𐭥𐭥 *āmurzītan*, to forgive, to pity, to excuse, Av. *ā+√ marz-*; Mid Parthian of Turfan *n-mrz*, to clean, Ossetic *märzyn*, to sweep., NPers. *mālidan*. 51.

𐭠𐭣𐭥𐭥𐭥 : *āmužēt.* pres. 3. Sg. from inf. 𐭠𐭣𐭥𐭥, *āmōxtan*. see above. teaches, learns. 34.

𐭠𐭣𐭥𐭥𐭥 : *ham-kirpak.* 𐭥 same + 𐭠𐭣𐭥 meritorious deed; of the same virtue, of the same meritorious deeds. 21.

𐭠𐭣𐭥𐭥 : *amar.* innumerable. av. *ahēxšta.*, from 𐭠𐭣𐭥 - a neg. pref not + 𐭠𐭣𐭥 *mar*, number, *√ 𐭠𐭣𐭥*, to count. 47,54.

𐭠𐭣𐭥𐭥𐭥𐭥 : *ham-pursagīh.* n. conference, conversation, company, colloquy, derived from 𐭥 *ham* + 𐭠𐭣𐭥𐭥𐭥, *pursak*, inf. *pursītan*, av. *√ pərəs-* to ask + 𐭠𐭣𐭥 *īh* abst. suff. 44.

𐭠𐭣𐭥𐭥𐭥 : *ham-ċim.* this very reason; *ham* 𐭥 this very, same + 𐭠𐭣𐭥 *ċim*, reason, cause, meaning. The word can be read also *im-ċim*, this reason. 48.

𐭠𐭣𐭥𐭥 : *ka.* though, although, sothat, when, 1,11,31,33, 34,53.

𐭠𐭣𐭥𐭥

𐭠𐭣𐭥𐭥𐭥𐭥 : *āsāyīšn.* NPers. آسایش n. repose, rest, inf. 𐭠𐭣𐭥𐭥𐭥𐭥 *āsāyītan*, to repose, to rest., also inf. 𐭠𐭣𐭥𐭥𐭥 *āsūtān*. from *ā* + *√ šay-* to lie down, rest. 8.

𐭠𐭣𐭥𐭥𐭥𐭥 : *astānak.* n. calamity distress. Neryōsang trans-

lates *sandēh*, doubt, danger. Cf. MX. ch. 33.13.
Syn. 𐬰𐬀𐬭𐬀𐬭𐬀𐬭𐬀 *škūftih*. 35,42.

𐬀𐬭𐬀𐬭𐬀𐬭𐬀: *astōmand*. adj. corporeal, material, 𐬀𐬭𐬀, *ast*, bones + 𐬀𐬭𐬀 *ōmand*. possessive suff., provided with bones. having bones, provided with bodies.
Av. *astvat*-, *astvant*-. 52.

𐬀𐬭𐬀𐬭𐬀𐬭𐬀: *astvihāt*, *astōvidāt*. Av. *astō-vidātu*, the *daēva* of destruction., from Av. √ *dā* with *vi*- pref., to destroy; lit. the word means "divider of the body" or "bone-breaker". He is more closely parallel to the Greek '*Thanatos*', the Roman *Mors*, *Morta*, the Lithuanian *Giltinė*, and especially the later Vedic *Mṛtyu*. In Vendidad Frakart V. 8-9. we read: '*Zarathuštra* asks *Ahura Mazda* if fire or water kill a man. *Ahura Mazda* replies that neither fire nor water kill a man, but that *Astōvidōtu* binds him and that *Vayu* carries him off bound'. Fire and Water being pure and holy elements cannot be regarded as being responsible for the death of any one. In cases of drowning and burning the entire responsibility is fixed on the demon of death. In Gr. Bd. 186.12 it is said: *Astēvihāt Vāy i vattar hē gyān stanēt; čēyōn gōβēt ku kaδ dast apar martōm mālēt, Būšāsp; kaδ asāyak aβganēt, tap; kaδ-aš pat čašm vēnēt, gyān bē zēnēt.*'

Astōvidāt is the Evil *Vāy* who carries the breath-soul away. As it is said: 'When he touches a man with his hand, it is sleep; when he casts his shadow on him, it is fever; and when he sees him with his eye, he deprives him of his breath-soul: cf. Widengren, Hochgottglaube im alten Iran p. 198 and Zaehner, *Zūr-vān* pp. 83-85. In DKM. 803 we read:

𐭠𐭥𐭥𐭥: *apasōs*. n. ridicule, derision, contempt. NPers. افسوس. Cf. Pahlavi Texts p. 56; *aḥsōs mā kun tāk xʷarrahōmand <bavēh> čē nēvakih ut yuttarih pat harv gās ut pat harv kas šāyet butan* = do not ridicule so that you may be glorious since happiness and misery can befall any one at any time. also cf. Pahl. Text *Vācāk ēčand i Āturpāt Mahraspandān*. para 69; p. 152. 43.

𐭠𐭥𐭥𐭥𐭥: *apasōs-bar*. deserving-ridicule from 𐭠𐭥𐭥𐭥 *apa-sōs* + 𐭥 inf. 𐭠𐭥𐭥, to bear. "the object of mockery" (Zaehner), 43.

𐭠𐭥𐭥𐭥𐭥: *apasōs-har*. one who derides, one who ridicules. 𐭠𐭥𐭥𐭥 + 𐭥 suffix (Salemann, Mid Pers. Gram. p. 54). 43.

𐭠𐭥𐭥𐭥𐭥𐭥: *apērtar*. comp. adj. of 𐭠𐭥𐭥 *apēr*, meaning, much, very, exceedingly; greatly, highly. 22.

𐭠𐭥𐭥𐭥𐭥𐭥: *apēčakih*. purity, immaculateness, derived from 𐭠𐭥𐭥 *apēčak* + 𐭥 *ih* abst. suffix. Prof. Nyberg derives 𐭠𐭥𐭥 from an origi. *apa-vaičaka*, from √ *vaič*; cf. Pahl. 𐭠𐭥𐭥, *vixtan*, to sift, & Skr. √ *vēč*, *vinakti*. Salemann (M St. 44) explains it as "without (apa) anything (foreign)", quoted by Tavadia in ŠNŠ p. 97. f. n. 1. to § 7. 3,10.

𐭠𐭥𐭥𐭥𐭥𐭥𐭥: *apoxšādišn*. n. forgiveness, mercifulness; verbal noun from *apuxšād* 'have mercy' Pers. *baxšāy*, *baxšudan*, to forgive: Probably it is derived from √ *xši-* or √ *vaxš* developed out of √ *vač-*, also **apa-vaxšāya-*, cf. *apuxšādāvand*, merciful; *apuxšādišnōmandih*, mercy and *apaxšišn*, pity. 1.

𐭠𐭥𐭥𐭥𐭥: *aḥzār*. n. weapon, means, equipment, appliances. It is derived from Altiranische **api-čāra*,

𐭠𐭣𐭥𐭥𐭥𐭥: *ašnavišn*. n. hearing, listening. from inf.
𐭠𐭣𐭥𐭥𐭥𐭥 *ašnutan*, to hear, to listen; ideog,
𐭠𐭣𐭥𐭥𐭥𐭥. 47.

𐭠𐭣𐭥𐭥𐭥𐭥𐭥: *āškārāk*. clear, evident, revealed, public. 54.

𐭠𐭣𐭥𐭥𐭥𐭥𐭥𐭥𐭥𐭥: *āškārākēnitārīh*. making manifest, the act of making public, from 𐭠𐭣𐭥𐭥𐭥𐭥𐭥 + 𐭥 *ēn* causative + 𐭥𐭥 *nomina agentis* suff. + 𐭥𐭥 *abst. suff.* 53.

𐭠𐭣𐭥𐭥𐭥𐭥: *āstīh*. peace, concord, harmony., Av. *āxštay*, formed with the abst. noun suffix 𐭥 *īh* from an. adj. **āšt*; Cf. Arm. *hašt* "reconciled" (Hubschmann). Its antonym is 𐭠𐭣𐭥𐭥𐭥𐭥, discord, strife. 19, 38, 54.

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𐭠𐭣𐭥𐭥𐭥𐭥: *bahrān*. pl. of 𐭠𐭣𐭥𐭥 *bahar*, meaning, share, lot, part, portion. 54.

𐭠𐭣𐭥𐭥: *bār*. a time, an occasion, 𐭠𐭣𐭥𐭥, three times, thrice (§ 45 & 48). Adverbia numeralia are formed by adding "*bār*" "*time*" to the numerals; e.g. *ēvak- bār*, once. See Salemann, Mid Pers. Gram. p. 67 (tr. by Bogdanor). 45-48.

𐭠𐭣𐭥𐭥𐭥𐭥: *bahristān, bāristān*. hopeful, optimistic, "resigned" (Zaehner). 35.

𐭠𐭣𐭥𐭥𐭥𐭥𐭥𐭥: *bāristānīh*. n. optimism, hopefulness, or resignation. 𐭠𐭣𐭥𐭥 *bahr* + 𐭠𐭣𐭥𐭥 + 𐭥 *īh*. 54.

𐭠𐭣𐭥𐭥𐭥𐭥: *bāmdāt*. dawn, morning, day-break. cf. also Pahl. 𐭥𐭥 *bām*. Ideogram 𐭥𐭥, Junker FrP. 120. 49.

𐭠𐭣𐭥𐭥: *bāt*. pres. 3 sing. of 𐭠𐭣𐭥𐭥, to be, become, exist; Cf. § 58 where 𐭠𐭣𐭥𐭥 = *bavēt*, is used in the future

sense; *he ast, but, ut bēt (bavēt)*, who is, was and will be. Ideog. *𐬨𐬀𐬎𐬌*; Av. $\sqrt{\text{b}}$, Skt. *bhu*, to be. 43,50,51,58.

𐬨𐬀 : *bē*: The word has various uses:—

- 1) verbal part., also emphatic particle.
- 2) preposition, 'without, except'. § 33.
- 3) conjunction. 'but, unless. yet'.
- 4) adv. otherwise.
- 5) sometimes 𐬨𐬀 is used in the sense of *no* (See Unwala, King Husrav and His Boy. p. 69 § 11).
- 6) used for 𐬨𐬀 *bay*. cf. Mh.D. ii p. 39 *ōy bē* (BR' for *bay*) Yazdkart Šāhān Šāh i Vāhrāmān.

It translates the Av. pref. *apa, aipi, aiwi, ava, paiti, para, parā, parō, ni, vī*.

See Glossary and Index of Arda Viraf etc. by West and Haug pp. 80-82. 1,2,4,11,23,28, 31/37,39,40,47,51,53,56,57.

𐬨𐬀𐬎𐬌 𐬨𐬀 : *bē kartan*. to remove. 31.

𐬨𐬀𐬎𐬌 : *band*. n. noose, a tie, a knot, bond. Av. *banda*. 31,32.

𐬨𐬀𐬎𐬌 : *bōd*. n. sense, consciousness, perception. Av. *baodasēh* $\sqrt{\text{baod}}$ to be come aware of, to perceive, to recognise, to awake. See Glossary of Artāk Viraf Nāmak etc. by West and Haug. p. 85. Bailey (Zor. Prob. p. 97). remarks that *Pāzand bōi* in the *Škand-gumānik Vičār* is rendered by Skt. *jīva* 'vital principle' and that in Arabic script *būy* was used. He further adds that in Yasna XXVI. 4 *baodasēa* is rendered by *bōd āšnāk* "the *bōd* which knows". Here

āšnāh shown in the gloss by the Pahlavi translator implies that this word is known and as such it needs no explanation. Cf. DkM 242.6: *rōšn-dāstār i katak-x^vatād <i> katak* "illuminator of the master of the house". For the quotation from DkM. 241.13 ff. See Bailey Zor. Prob. pp. 98-99. 23.

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ever he so willed. "(Zaehner, *Zurvan* p. 339 & 341)". Prof. Nyberg reads it "*būneḍātak*". Dastur Peshotanji simply translates it by "seed" in his translation but in the Glossary he says "firstly", "in the beginning", taking it as an adverb. 1,12.

𐬀𐬵𐬀: *burzom*. v. pres. 1 Sg. of 𐬀𐬵𐬀𐬀 *burzītan*, Av. *barāj*, to elevate, ennoble, commend, exalt, hold worthy; to welcome, used in the future sense. I shall commend I shall elevate. Av. ✓ *bərəj-* to praise, to honour, to welcome, Khot. *bulj-* to praise (pointed out by Henning in BSOAS, XI. 487. N 2). Cf. Av. *bərəg* 'rite' (Barth), *berezda-* beloved. See Kent, *Old Persian* p. 201 under *brazmaniya-*. 23.

𐬀𐬵𐬀𐬀: *buržēt*. v. imperative 2 pl. of inf. 𐬀𐬵𐬀𐬀, to elevate, to ennoble, to commend, to exalt, hold worthy, = do you commend, do you exalt, do you welcome. 40.

𐬀𐬵𐬀𐬀: *buržišn*. n. elevation, exaltation, ennoblement, commendation, honour. 𐬀𐬵𐬀 from inf. 𐬀𐬵𐬀𐬀 *buržītan* + 𐬀𐬀 *šn*. abst. n. suffix. See above. 40.

𐬀𐬵𐬀𐬀: *buržišn*. participium necessitatis. to be elevated, to be ennobled, to be commended; cf. § 54: *pat hučāšmīh gās buržišn*, i.e., one should elevate or ennoble or exalt dignity by Good-Eye. 54.

𐬀𐬵𐬀𐬀: *xʷat*. refl. pron. self, one's self, Ir. 𐬀𐬵 *xʷat*. 22.

𐬀𐬵𐬀𐬀 𐬀𐬵𐬀: *būt hom*. v. imperfect. 1 Sg. of inf. 𐬀𐬵𐬀, to be, to exist, to become. Ideog. 𐬀𐬵𐬀𐬀𐬀. I became. I existed, I was. 1,2.

𐬀𐬵𐬀: *būtak*. past. part of inf. 𐬀𐬵𐬀, to be, to exist,

meaning, existed. cf. § 2. 𐬀𐬵𐬀𐬭𐬀 𐬀𐬵𐬀𐬭𐬀 *āfrītak*
hōm nē būtak. 2.

𐬀𐬵𐬀𐬭𐬀 𐬀𐬵𐬀𐬭𐬀: *būt hēnd*. imperf. 3 pl. of inf. 𐬀𐬵𐬀𐬭𐬀 were. 2.

𐬀𐬵𐬀𐬭𐬀: *būt*. imperfect 3 Sg. of inf. 𐬀𐬵𐬀𐬭𐬀, to be. was.
 10,11.

𐬀𐬵𐬀𐬭𐬀: *būtīh*. n. from inf. 𐬀𐬵𐬀𐬭𐬀, to be + 𐬀𐬵 *īh* abst n.,
 being, existence. Cf. § 3: 𐬀𐬵𐬀𐬭𐬀 - 𐬀𐬵𐬀𐬭𐬀 = 𐬀𐬵𐬀𐬭𐬀 - 𐬀𐬵𐬀𐬭𐬀
 = eternal existence. 3.

𐬀𐬵𐬀𐬭𐬀: *būtan*. inf. to exist, to become, Av. √ *bav*-
 Ideog. 𐬀𐬵𐬀𐬭𐬀. 21.

𐬀𐬵𐬀𐬭𐬀: *bar*. fruit, produce, result, effect. Av. √ *bar*-
 to bear, to carry. This word is generally found
 with 𐬀𐬵 in Pahlavi translation. of Avesta. eg.
 𐬀𐬵𐬀𐬭𐬀 𐬀𐬵𐬀𐬭𐬀 = root and fruits or cause and effect.
 41,54-57.

𐬀𐬵𐬀𐬭𐬀: *bastišn*. n. 𐬀𐬵𐬀𐬭𐬀, from inf. 𐬀𐬵𐬀𐬭𐬀, to bind, to shut,
 to close, + 𐬀𐬵 verbal noun suff. = binding, clo-
 sing, shutting. Ideog. 𐬀𐬵𐬀𐬭𐬀; 𐬀𐬵𐬀𐬭𐬀 *bastišn*
i vēnišn ičašm - closing of the eye-sight, ob-
 struction of the eye-sight. 47.

𐬀𐬵

𐬀𐬵: *i izafat* serves 1) as connecting attribute of
 nouns, of sentences; 2) for connecting unge-
 nuine prae nomina with the following noun.
 For further uses, see Glossary of Artāk Virāz
 Nāmak by West and Haug, pp. 253-254.

𐬀𐬵𐬀𐬭𐬀: *yazdān*. n. God. 1,2,53.

𐬀𐬵𐬀𐬭𐬀: *dahēt*. pres. 3 Sg. of inf. 𐬀𐬵𐬀𐬭𐬀, *dātan*, to give,
 grant, bestow. he gives, he bestows. Another
 meaning of the word is 'to create'. 48.

𐬔𐬀𐬭𐬀𐬎𐬎𐬎: *Gayōmart*. n. sometimes 𐬔𐬀𐬭𐬀𐬎𐬎𐬎. Av. *Gaya marētan*, the Iranian *Adam*, the father of all mankind. As the animal kingdom is supposed to have sprung from the primeval bull (*Gōš*) which was slain by Ahriman, so the human race is believed to have originated from *Gayōmart* as progenitor. According to Zoroastrian anthropogeny he was the first great ruler of Irān. He was the first to bring the religion of Mazdā-Worship into the world and was thus the first of the line of Rājārshis who ruled in Iran. According to Fravartēn Yašt, 87, he is said to have been the first mortal to hear the precepts of Ahura Mazdā. He was both the physical as well as the spiritual ancestor of Zaratuštra. For further details, see A. Christensen *Le premier homme et le premier roi dans l'histoire légendaire des Iraniens*, I. II.; Bd. Ch. XIV. (T. D. Anklesaria pp. 100-106)= Indian Bd. Ch. XV (Justi, pp. 19-21). For translation of this Chapter, see Zaehner, "The Teachings of the Magi" pp. 75-79; see *Gayōmart* par Sven Hartman 1953; 2.

𐬔𐬀𐬭𐬀𐬎𐬎𐬎: *gās*. n. 1) seat, place, throne, station, position, dignity Av. *gātu-*, OP. *gāθu*.

2). *Gāθā*, a hymn, Av. *gāθā-*; Pl. 𐬔𐬀𐬭𐬀𐬎𐬎𐬎 *gāsān*.

3) measured verses or lines. Av. *afšman-* See my Pahlavi Version of Yašts p. 8 f. n. 4 & p. 55 s.v. 𐬔𐬀𐬭𐬀𐬎𐬎𐬎. and Glossary of Artāk Virāf Nāmāk by West and Haug, p. 181. s.v. 𐬔𐬀𐬭𐬀𐬎𐬎𐬎 and Herzfeld, Paikuli p. 158. Ideogram 𐬔𐬀𐬭𐬀𐬎𐬎𐬎. Junker Fr.P. p. 96. 27,50,54.

𐬔𐬀𐬭𐬀𐬎𐬎𐬎: *gās*. "Gāh", a time, period, one of the five divisions of the day. a period of the day. Cf.

§ 51. **اداپاراک گاس** *adapārak gās*. See **گاس** above.
See ŠNŠ by Tavadia p. 161. s.v. 51.

دارēt : *dārēt*. pres. 3 Sg. of inf. **دارēn**, Ir. **دارēn**, to keep, to hold, to possess, keeps, holds, possesses. 27.

دالیشان : *dališnān*. pl. of **دالیشان** *dališn*, creations, origin, formation, production; creations, creatures, cf. A.V. 13,5 & 17,17, derived from **دال**, to create; base **دال** + abst. suff. **دالیشان** 54.

جان : *jān, gyān*, n. life, animation, vitality ✓ *gay*-to live. Ideogr. **جان**. Dēnkart defines the term in the following strain:

gyān vāt i hač fravahr, čīhr-uštānēnītak pat uštānīh uštānōmand-dāštār ī hast ī tan, čēyon druvist-xʷartār i katak-xʷatāy ut kārik-dāštār i asp <i>aspavār. Et i kaδ hač tan yūt bavēt, tan markīhēt čēyon kaδ stūn i katak škīhēt katak hanbahēt. (DkM. 241-242). "The *jān* is the wind from the *fravahr*, given vital form by the vitality of the maintainer of vitality which is the body, as the maintainer of the health of the house-master and the maintainer of activity of the horse of the horseman. When it is separated from the body, the body dies, as when the pillar of a house is broken, the house falls down". (Bailey) See Bailey, Zor. Problems pp. 98-100. for the quotation and translation and for explanation of important words occurring in this quotation.

Bailey explains the word **جان** thus: "The *jān* has in Middle Persian texts still the meaning of "breathing soul" the *πνεῦμα*. In derivation it is no doubt correctly interpreted by **vi-āna*-breathing (Skt. *vyāna*), in Manichean texts

that this suffix *ā* is very often confused with the abstract suffix *-ā* *ih*. Cf. § 58:

dānišnīk ān aβžār kē hast, būt ut bavēt = knowledge is that weapon which is, was and will be. 58.

𐭠𐭣𐭥𐭥: (1) *dām*. creatures, a created being, the animate creation. pl. 𐭠𐭣𐭥𐭥𐭥 *dāmān*. 2,11,50.

(2) as in NP. *snare*. Cf. ŠGV by Menasce Ch. IV. 65-72, 75, 77, 79-80, Ch. VIII. 72 Skt. *vāgura-* p. 54-56 and 271; See Zaehner, *Zurvān*, p. 218 n.g.

𐭠𐭣𐭥𐭥𐭥𐭥: *rasēt*. pres. 3 Sg. of inf. 𐭠𐭣𐭥𐭥𐭥𐭥𐭥, *rasītan*, to reach, to arrive, approach, attain, come, he reaches, he attains to. 1,30,51,57.

𐭠𐭣𐭥𐭥𐭥: *daxšak*. mark, sign, characteristic, indication, token, prediction. 54.

𐭠𐭣𐭥𐭥𐭥𐭥: *dāštan*. inf. to have, to possess, keep, hold, preserve, maintain, consider, support, Ideogr. 𐭠𐭣𐭥𐭥𐭥𐭥𐭥. 3,14,17.

𐭠𐭣𐭥𐭥¹: *dāt*. law, rule, regulation, ordinance, a decree, justice. Av. *dāta-*. NPers. 𐭠𐭣𐭥𐭥 17,18,20,54.

𐭠𐭣𐭥𐭥²: *dāt*. age. cf. § 1. 𐭠𐭣𐭥𐭥𐭥𐭥𐭥𐭥 *dāt i 15 sālak*. age of 15 years. 1.

𐭠𐭣𐭥𐭥³: *yāt*. Cf. Av. *yāta-* share, portion., Pāz. *zādeh*, Pers. *zādēh*, road or path. Here the phrase in sec. 22 𐭠𐭣𐭥𐭥𐭥𐭥 *pat yāt rād* means for the sake of another ... Cf. Dd. Pur. VII. 2:4: *Passox^v ēt ku: ka kas ōy i bē vitartak rād, pas hač bē vitīrišnīh kirpak kūnēt, agar ōy i bē vitartak, andur zīvandakīh ān kirpak nē fra-mūt, api-š nē-č handaržēnīt nē būn kart, api-š nē-č pat yāt* (𐭠𐭣𐭥𐭥𐭥𐭥) *būt, adak-š bē ō trāžūk*

nē šavēt <ut> nē rasēt.

(3) *čē ān i pat yāt (𐬀𐬀𐬎𐬎) i hač kas x^vēšihast, pat patgrišnīh hač kas x^vēšihēt; ka-š nē pat yāt (𐬀𐬀𐬎𐬎), adak-š nē patgrišnīh bavēt.*

(4) *Agar ān kirpak ōy vitartak nē framūt ut api-š nē-č handaržēnīt, bē-š pat yāt ham-dūtis-tān būt, ān andar zīvandakīh kūnihāt, adak-š pat sitōš bē ō aβzōn i gās rasēt.*

The reply is this : 'When any one does a meritorious deed for him who has passed away, after his passing away, and if he who has passed away did not order that meritorious deed during his life time and deed not make a testament nor did he authorize it, and it was not even his by the mediation (of any one), then it will not go and will not reach him at the balance. (3) for, that which is appropriated by intercession from some one is appropriated by the approval of that person; when it is not his by intercession (and approval of some one), then it is not approved as his. (4) If he who has passed away did not order that meritorious deed and did not even make a testament, but he agreed to it by the intercession (of some one), then that which may have been done during his life-time reaches him in the three nights (*sitāš*) for the augmentation of his position.

for further details, see my paper on "Interpretation of some Avesta and Pahlavi Words" in the Proceedings of the Tenth All India Oriental Conference, Tirupati, March 1940 pp. 129-131. Zaehner translates the phrase *pat yāt rād* by "for the sake of the Law". Cf. Pahl. Yasn Hā 35.2 where we find the phrase as here :

verbal terminations *ēt* 3 sg., *ēt* 2 pers. pl., *-ēnd* 3 pers. pl. indicative according to the requirements of the context. The form * is the 3rd. pers. pl. indicative, being in other verbs characterised by adding *â* to the ideogram. The ligature is perhaps to be explained as representing *-ynd â*.

See the essay on the "Remarks on the Pahlavi Ligatures *æ* and ***" by Kaj. Barr in BSOS. Vol. VIII. and paper on "Two Manichaean Magical Texts" with an Excursus on the Parthian ending *-ēndēh* by Prof. Henning in the BSOAS. 1947, XII. I. pp. 37-66.

𐭠𐭥𐭥𐭥: *dātastān*, *dātistān*. law, justice, religious decision, opinion, Ir. 𐭠𐭥𐭥𐭥𐭥. 54.

𐭠𐭥𐭥𐭥𐭥: *dātastānīh*. n. justice, judgment, legal love. Ir. 𐭠𐭥𐭥𐭥𐭥. 1.

𐭠𐭥𐭥𐭥: *gyāk*. n. place, locality, spot. Hajiabad Inscription 𐭠𐭥𐭥𐭥 *vyāk*, Pāz. *jināk* cf. Horn, NP. Ety 278. Sogd. and Mid Pers. Turf. *vyāk*, NPers. *jāk*. 39.

𐭠𐭥𐭥𐭥𐭥: *sardār*. n. chieftain, leader, master, guardian. Pāz. *sālār*. See Barth ZSR. I. English translation by Bogdanov. (Cama Inst. Journal No. 21) p. 9. 46.

𐭠𐭥𐭥𐭥𐭥𐭥: *savandakīh*. Nyberg reads *sandakīh*, see Glossar. s.v.; derived from $\sqrt{\text{sav}}$ to strengthen, meaning 'strengthening and promoting of welfare, giving help, proving useful; *apāk hamāk vēhān pat dāt x'ap dēnīkīh ēstātan* = "To be very useful or beneficial to all good people according to the Law (of Aryanism or God)."

The word, as it stands, can be read *dēnīkīh*,

from *dēn*, religion, religions practice + *īk* adj. suff. + *-u* abst. n. suffix; (one ought) to abide by the Law of Good Religion with all the good. See Glossary of Artāk Virāf Nāmāk by West and Haug s.v. 𐬀𐬀 p. 169. Freiman reads *dēnikih*. Zaehner translates "dictates of the Good Religion". 20.

𐬀𐬀𐬀𐬀𐬀: *sōšyans*. Av. *saošyant*, Saviour, Messiah. As regards the etymology and signification of the term *Saošyant* Prof. Hertel remarks that the word is not to, be derived from $\sqrt{\text{sav}}$ to benefit but from the $\sqrt{\text{sav}}$ to glow, to irradiate and that it means "he who will change the world into the Fire of heaven". This *Saošyant* is said to be born of a seed of *Zarathuštra*.

"The *Saošyant* is the name given to an order of Beings who appear in the world from time to time to eradicate the evil and to re-establish the law of *Aša* in the world. Hence the word maybe used in the general sense of "those who work for the good of humanity", i.e., Prophets and Teachers of the Law. In a stricter sense, the name denotes a special Teacher who is to appear in the future and re-inaugurate the golden age". (Selections from Avesta by Irach Taraporewala. p. 18-19). 15-16.

𐬀𐬀𐬀: *sūt*. profit, benefit, gain, advantage, welfare. Prof Bailey derives it from $\sqrt{\text{sav}}$ to strengthen and he remarks that the translation of Pahlavi *sūt* by "advantage" is inadequate. According to him it is rather strengthening and promoting of welfare. See BSOS Vol. VI. p. I. 1,4,9,59.

𐬀𐬀¹: *x'arrak*. glory, splendour, lustre, radiance. Ir.

ܕܥܝܪܐ *x'arrah*, *x'arreh.*, Aramaic *gaddā*, "fortune, luck", Arabic *gadd*, Av. ܕܥܝܪܐ *x'arēnah*. *x'arēnah* is termed "*brāhma*" <Φῤῥῆμα> and *sdras* and *tejas* in the older Rigveda. Hertel translates Av. *x'arēnah* "Fire of lordship and victory". See Bailey, Zor. Prob. Ch. I and II. 43.

ܕܥܝܪܐ²: *dast*. the hand, Ir. ܕܥܝܪܐ, OP. *dasta*, Av. ܕܥܝܪܐ, NPers. *dāst*, Skt. *hasta*-. 2,17,33.

ܕܥܝܪܐ: *gōbišn*. n. speech, utterance, word, saying, discourse. inf. ܕܥܝܪܐ, to speak, to utter, OP. *gaub-* Pāz. ܕܥܝܪܐ from inf. ܕܥܝܪܐ *gōftan*. 27,29,51,52.

ܕܥܝܪܐ: *gōbišnān*. n. pl. of ܕܥܝܪܐ *gōbišn*. see above. 24.

ܕܥܝܪܐ: *verh.* termination cf. ܕܥܝܪܐ in § 34,43,45,55. For explanation, see discussion s v. ܥ.

ܕܥܝܪܐ: *gandakih*. n. stench, fetidness, bad odour or smell. from ܕܥܝܪܐ *gandak*, adj. stinking, fetid, foul-smelling + ܐܝܪܐ *ih* abst. noun suffix. Its antonym is ܕܥܝܪܐ. cf. *Balōci* 'gandag' 'bad'; Sogd. *γnt'k* 'bad'. 1.

ܕܥܝܪܐ: *yut*. different, distinct, separate, apart; Av. *yuta*-. 15.

ܕܥܝܪܐ: *yutāk*. separate, apart, divided, distinct. cf. 3: *yutāk būtan*, to sever, to separate, to keep distinct, Av. ܕܥܝܪܐ and ܕܥܝܪܐ; Skt. वीत or वियुत. 3,50.

ܕܥܝܪܐ-ܕܥܝܪܐ: *yut-dātastān*. adj. of different opinion; antonym of ܕܥܝܪܐ-ܕܥܝܪܐ *ham-dātastān*. 35.

ܕܥܝܪܐ-ܕܥܝܪܐ: *yut-kēšān*. alien religious, alien faiths, from *yut*, different, separate + ܕܥܝܪܐ, pl. of ܕܥܝܪܐ, *kēš*, religion. 23.

ܕܥܝܪܐ-ܕܥܝܪܐ: *ganāk-mēnōk*. n. the Evil Spirit, *Ganā-Mēnōk*,

evil + 𐬨𐬀 *axʷ*, life, existence. Av. *daožan̥ha-*
Arm. *džox-h*, NPers. *dōzax*. 30,32.

𐬢𐬀𐬭𐬀𐬭𐬀: *dūš-hūxt*. evil-words, wicked speech, evil dis-
course. Av. 𐬢𐬀𐬭𐬀𐬭𐬀. 11,29.

𐬢𐬀𐬭𐬀𐬭𐬀𐬭𐬀: *dūš-hūvaršt*. wicked deeds, evil actions. Av.
𐬢𐬀𐬭𐬀𐬭𐬀𐬭𐬀.

𐬢𐬀𐬭𐬀: *dōšarm*. love, esteem, regard. from Av. √ *zaoš-*
to love, to esteem. 23.

𐬢𐬀𐬭𐬀: *dūšman*. n. enemy, opponent, foe. 1,9.

𐬢𐬀𐬭𐬀: *dūšmat*. n. evil thought, wicked thought, Av.
𐬢𐬀𐬭𐬀𐬭𐬀. 11,29.

𐬢𐬀𐬭𐬀𐬭𐬀: *nayēt*. pres. 3 sg. of inf. 𐬢𐬀𐬭𐬀𐬭𐬀, Ir. 𐬢𐬀𐬭𐬀 *nītan*,
to drag, to lead, to draw, drive out. drags, leads.
Cf. Av. *nayeiti*, Skt. *náyati*. 32.

𐬢𐬀𐬭𐬀𐬭𐬀𐬭𐬀: *ēstātan*. inf. to stand, to stay, to abide, to re-
main. Av. √ 𐬢𐬀𐬭𐬀, 𐬢𐬀𐬭𐬀𐬭𐬀; Skt. स्था, तिष्ठ, Lat.
sisto. 18,20.

𐬢𐬀𐬭𐬀𐬭𐬀: *ēstom*. pres. 1. sg. of inf. 𐬢𐬀𐬭𐬀𐬭𐬀𐬭𐬀, *ēstātan*, to
stand, to stay, to abide, to remain. 23.

𐬢𐬀𐬭𐬀𐬭𐬀: *drahnāδ*. length, Pāz. *darānā*, Av. *drājah-*.
Tavadia in the Introduction to his ŠNŠ p. 7
explains the word thus: "Because of Av. *drā-*
jah-, NP *dirāzā*, Horn NP Ety. 121, corrects
n into *ž*, and so also Salemann, G. Ir. Ph. I.
278. Bartholomae, Wb. 774 reads the word
drahnāk (cf. also Riv. 261:3: *dirahnā*), believ-
ing it to be influenced by *pahnāk* 'breadth'.
I take this hint, but read simply *drānāk* as the
tradition does, because *ah* in this word is never
written plene, i.e., *aa* as is often done in *pah-*
nāk, and because in the Gr. Bd. 189. 7,8, 199.8

Av. 𐬨𐬀𐬭𐬀𐬎𐬌. Zaehner reads it as *dāmān* for *zamān* and translates "creatures". (The Teachings of the Magi. p. 27). But in his *Zurvan* (p. 236) he reads *zamān* and translates "for their sign is to direct time backwards - *čēγōn-šān ēn daxšak apāč-vīrādišnīh <i> zamān*". He further remarks: "an amusing passage in the *Pandnāmak* 54 appears to say that Ahri-man attempts to turn Time backwards, an impossible feat, but one which does credit to the Evil One's instinct of self-preservation". Cf. the phrase *zaniān kartan*, to fix a time, to make an appointment. 54.

𐬵𐬀𐬭𐬀𐬎𐬌: *zamīk*. earth, land, country, region.

𐬵𐬀𐬭𐬀𐬎𐬌𐬀𐬭𐬀𐬎𐬌: *gōβēt*. v. pres. 3 sg. of inf. 𐬵𐬀𐬭𐬀𐬎𐬌𐬀𐬭𐬀𐬎𐬌, Ir. 𐬵𐬀𐬭𐬀𐬎𐬌 *guftan*, to speak; speaks. 49,50.51.52.

𐬵𐬀𐬭𐬀𐬎𐬌𐬀𐬭𐬀𐬎𐬌𐬀𐬭𐬀𐬎𐬌: *dast-gir*. n. 𐬵𐬀 *dast* hand + 𐬀𐬭𐬀𐬎𐬌 from 𐬵𐬀𐬭𐬀𐬎𐬌 to hold, to seize. = helper. 42.

𐬵𐬀𐬭𐬀𐬎𐬌𐬀𐬭𐬀𐬎𐬌: *yašt*. a *yašt*, worship, that which is offered up, a *yasn*, from 𐬵𐬀𐬭𐬀𐬎𐬌, to celebrate, worship. See *Tavadia*, ŠNŠ. p. 83, f. n. 6. 33.

𐬵𐬀𐬭𐬀𐬎𐬌𐬀𐬭𐬀𐬎𐬌𐬀𐬭𐬀𐬎𐬌: *yaštār*. worshipper, sacrificer, solemnizar. 4.

𐬵𐬀𐬭𐬀𐬎𐬌𐬀𐬭𐬀𐬎𐬌 } : *ditīkar*. second, another, other. OP. *duvitya-*
𐬵𐬀𐬭𐬀𐬎𐬌𐬀𐬭𐬀𐬎𐬌 } *karō*. GAv. *daibitya-*, LAv. *bitya-*, Skt. *dvi-*
tiya-. 5.

𐬵𐬀𐬭𐬀𐬎𐬌𐬀𐬭𐬀𐬎𐬌𐬀𐬭𐬀𐬎𐬌: *gadvarih*. as edited by Jamasp Asa. All MSS give the reading as given in the f. n. of the text 𐬵𐬀𐬭𐬀𐬎𐬌𐬀𐬭𐬀𐬎𐬌. *vitvarih*. See 𐬵𐬀𐬭𐬀𐬎𐬌𐬀𐬭𐬀𐬎𐬌. The word means "prowess" derived from 𐬵𐬀 - *gad*, Av. *gada-*, Skt. *गदा*, club, mace + 𐬀𐬭𐬀𐬎𐬌 from inf. 𐬵𐬀𐬭𐬀𐬎𐬌, *būrtan*, to carry, to bear + 𐬀𐬭𐬀𐬎𐬌 *ih* abst. noun suffix.

1

1: *ut.* conj. and.

𐬨𐬀𐬭𐬀𐬭𐬀: *niyāyišn.* np. *niyāyiš*, Mid Pers. Turf. *niyāyišn*, singing, song, praise (sometimes written 𐬨𐬀𐬭𐬀𐬭𐬀). The word is correctly read *niyāyišn*, See Barth. Zend. HSS. 373 f.. Av. *vahma* 𐬯𐬀𐬭𐬀𐬭𐬀. The Pahl. word is derived from Av. √ *gā* to sing with *ni-* pref.

The term *niyāyišn* is applied to 5 short prayers or ascriptions of praise addressed to the Sun, Moon, Water, and Fire, and to the yazats *xʰaršēt*, *Mihr*, *Māh*, *Ardivisur* and *Ātaš*, who preside over these elements. 45.

𐬨𐬀𐬭𐬀: *niyāz.* n. want, need, privation, destitution, necessity; antonym *apē-niyāz*. 38.

𐬨𐬀𐬭𐬀: *kunēnd.* v. pres. 3 pl. of inf. 𐬨𐬀𐬭𐬀𐬭𐬀, *kartan*, Ir. 𐬨𐬀𐬭𐬀, to do, to perform. they perform. 22,26.

𐬨𐬀𐬭𐬀𐬭𐬀: *kunīhēt.* pass. pres. 3 sg. of inf. 𐬨𐬀𐬭𐬀𐬭𐬀, *kartan*, to do, to make, to perform, to practise; is done, is performed. (𐬨𐬀𐬭𐬀 *kun* + 𐬭𐬀𐬭𐬀). 33.

𐬨𐬀𐬭𐬀: *kunom.* pres. 1 sg. of 𐬨𐬀𐬭𐬀𐬭𐬀, *kartan*, I perform, I do, I make. 49.

𐬨𐬀𐬭𐬀𐬭𐬀: *kunēt.* aorist 2 pl. of 𐬨𐬀𐬭𐬀𐬭𐬀, *kartan*., do you perform, do you make. 45.

𐬨𐬀𐬭𐬀𐬭𐬀: *kunēt.* pres. 3 sg. of inf. 𐬨𐬀𐬭𐬀𐬭𐬀, *kartan*, he performs, he practises. he does. Mark the ligature 𐬨𐬀𐬭𐬀𐬭𐬀. 34,43,55.

𐬨𐬀𐬭𐬀: *valhuman.* pr. n. Av. *vōhu manah*. lit. Good Mind. He is the principal of the *Amēša Spēntas*. (Holy Immortals), and his name occurs throughout the Av. literature. He rules over

ō ōy kē andar frāx^vih x^vārīh vas-ič sāl nisang,
 ut ō ōy kē andar tangīh ut dušvārīh andak-ič
 zamān dēr.—“To him who lives in comfort
 and ease even many years appear short, but
 to him who lives in adversity and misery even
 a short time seems long”. Cf. DkM. 874·8:
 nisang sax^van as opposed to vāng i sax^van.
 See Menasce, ŚGV. Ch. XIII. 4: ku čun
 pur-ērang ež har dōšī u ež vas yaš andar
nihangē āgāhī i šumā rā ēdar pēdāinom. The
 word nihangē is translated into Skt. *svalpa*;
 ibid. 48 where it is translated by *kimcit*;
 ŚGV. XIV. 1: nihangē = Skt. *kimcittaram*.
 Cf. Ch. XV. 1: x^vazāraa nihang pēdāinom =
 I will show a small chapter. From these quo-
 tations it will be seen that the word is transla-
 ted by “little, even a little, and (2) chapter.
 Menasce translates the word” little, not much,
 few. Cf. Gr. Bd. 218·2: *ut andar ham nisang*
 (𐭥𐭧𐭫) *Pēšyōtan i Vištāspān hač Kang-diž āyēt*.
 — And in the same period, *Pēšyōtan*, son of
Vištāsp, will come from *Kang-diž*. Here the
 word 𐭥𐭧𐭫 means “period” or “stage”. See DkM.
 349 where the spelling of the word varies
 throughout the section: 𐭥𐭧𐭫, 𐭥𐭧𐭫𐭥 = *hač nisang*;
 𐭥𐭧𐭫 = *nihang* as read by Pāz. translator of
 ŚGV.; 𐭥𐭧𐭫 without letter 𐭥; 𐭥𐭧𐭫; 𐭥𐭧𐭫. This
 difficult *Dēnkart* passage has been ingeniously
 read and translated by Zaehner in his *Zurvan*.
 pp. 371-372. Besides this difficult decipher-
 ment and translation of this section, he refers
 to various passages in *Dēnkart* where this
 word occurs:

If we adopt this reading 𐭥𐭧𐭫𐭥𐭧𐭫𐭥 *vēhīh
 nisang*, the sentence would mean: at the
 termination of this millenium when goodness
 or virtue is little. 54.

𐭑𐭕𐭕: *nēvak*. adj. good, well, excellent, virtuous, happy, handsome, graceful. OP. *naibā*, adj. "beautiful, (religiously) good" (Kent. p. 192); NPers. *nēv*, brave, good; OIr. *nōib*. 'holy'; Pāz. 𐭑𐭕. Comp. 𐭑𐭕𐭕𐭕 *nēvaktar*, and superl. 𐭑𐭕𐭕𐭕𐭕 *nēvaktōm*. 58.

𐭑𐭕𐭕𐭕: *nēvakīh*. good, goodness, virtue, happiness, excellence, welfare, prosperity. 1,13,35.

𐭑𐭕𐭕𐭕: *vēnišn*. n. sight, look, view. derived from inf. 𐭑𐭕𐭕 *ḍitan*, Av. √ *vaēn*, to see, to look, to observe, to perceive. (Ideog. 𐭑𐭕𐭕𐭕𐭕); 𐭕 *vēn* + 𐭕𐭕 *išn* verbal noun suff. 47.

𐭑𐭕𐭕𐭕𐭕: *vērādišn*. n. arrangement, preparation, restoration, control, order, adjustment from inf. 𐭑𐭕𐭕𐭕, to prepare, to arrange, to put to order, to adorn. Av. 𐭕𐭕 + 𐭕𐭕𐭕 or 𐭕𐭕𐭕. Here the word is participium necessitatis. 𐭕𐭕𐭕 *vērād* + 𐭕𐭕 *išn*, one should embellish, one should adorn; e.g. 𐭕𐭕𐭕𐭕𐭕𐭕 𐭕𐭕𐭕𐭕𐭕 𐭕𐭕𐭕𐭕𐭕 𐭕𐭕𐭕𐭕𐭕𐭕 𐭕𐭕𐭕𐭕𐭕𐭕 𐭕𐭕𐭕𐭕𐭕𐭕 one should embellish the shining path of *Garotmān* (Heaven) by means of righteousness or one should prepare the way to the shining *Garōtmān* by means of righteousness. 54.

𐭑𐭕𐭕𐭕𐭕𐭕: *vērādišnīh*. *apāc-vērādišnīh*, re-organisation from 𐭑𐭕𐭕 *apāc*, again, back + 𐭕𐭕𐭕𐭕 *vērādišn* + 𐭕𐭕 *īh*. abst. n. suff. Zaehner (The Teachings of the Magi p. 27) suggests the reading *d <ā> mān* for 𐭕𐭕 and translates *apāc-vērādišnīh žaman i aβsihēnišn*. by "there will be a (general) retrogression when creatures will be destroyed". 54.

𐭑𐭕𐭕𐭕𐭕𐭕: *vērāstār*. n. restorers, organisers, adorners from inf. 𐭑𐭕𐭕𐭕, Av. *vī* + √ *rād*, *rāz*. see above. 58.

𐭠𐭣𐭥𐭥: *nērōk*. power, potentiality, manliness, strength. This reading is suggested by Barth. (Air Wb. 1455). The word is generally derived from **nairyava* 'manliness'. Av. *naiya-* manly, but Nyberg (Glossar. 156) gives quite a different ety. **niyaθravaka-*, √ *yat-* to be active, to endeavour. 53.

𐭠𐭣𐭥𐭥𐭥: *nēm-rōc*. *nēm*, Av. *naēma*, Skt. नेम; ideogr. 𐭠𐭣𐭥𐭥 means 'half', + 𐭠𐭣𐭥𐭥 *rōc*, ideog 𐭠𐭣𐭥𐭥, day. Hence the word means 'mid-day'. 50.

𐭠𐭣𐭥𐭥𐭥: *vēš*. adv. much, many, exceedingly. 23,44,45.

𐭠𐭣𐭥𐭥𐭥𐭥: *žan*. a woman, wife. 5,50.

𐭠𐭣𐭥𐭥𐭥𐭥𐭥: *vītvārīh*. The word is of frequent occurrence in Pahl. in the forms *vītvār*, *vītvārīh*, *vītava-rēnīt* etc. Prof. Bailey has fully explained the word *vītvār*. in BSOS. Vol. VII. part. 2. pp. 296-297. He derives it from *vā(y)-* to excite and translates **vīta-* "excited", in a bad sense "distressed". Pahl. *vītvār* is then **vīta-bara-* 'bearing grief'. It is best translated by 'resignation'. (to the will of God). See Pahl. text *Dārūk i X^varsandīh* (Pahl. Texts p. 154) where we find the phrase: *pat parnīkān i vītvārīh* (𐭠𐭣𐭥𐭥𐭥𐭥) *vīxtan* = to be strained through the figured silk of resignation. See my notes in "Summaries of Papers Part I. XIV All India Oriental Conference, Darbhanga. 1948. p. 17 s.v. 𐭠𐭣𐭥𐭥𐭥𐭥". In our text ČHP. 38 where all the MSS give the reading 𐭠𐭣𐭥𐭥𐭥𐭥, but the Editor has amended it into 𐭠𐭣𐭥𐭥𐭥𐭥. The word 𐭠𐭣𐭥𐭥𐭥𐭥 can be read *gaḍ-var-īh* and translated "state of holding or bearing the mace". cf. *niyāž pat vītvārīh*, (smite) need or

want by means of resignation. See Dd. 36-27; Zaehner (*Nāmak-Nipāsiṣṇāh* 22.) reads the word 𐭠𐭣𐭥𐭥 as *vītaṣarēnēt* and translates "may you quicken". (BSOS. Vol. IX. part I. 93 ff.). Ervad Dhabhar (NM text p. 74 para 5 and Gujarati translation p. 61 f. n. 1.) reads 𐭠𐭣𐭥𐭥𐭥𐭥 as *navītarīnīt ēstēt* or *nītarīnīd* and translates "has suffered". In the same f. n. Ervad Dhabhar says that the word *nītarīh* is used in Pahl. as an antonym of 𐭠𐭣𐭥 *niyāz* and means "satisfaction" and that it is also employed as a synonym of Pahl. *x^varsandīh*. 38.

𐭠𐭣𐭥𐭥 : *vinās*. sin, crime, offence; antonym of 𐭠𐭣𐭥𐭥𐭥, derived from Av. √ *nas* with *vi-* preverb. Pāz. 𐭠𐭣𐭥𐭥𐭥𐭥𐭥𐭥 Cf. 𐭠𐭣𐭥𐭥𐭥𐭥𐭥, *vināskārīh*, sinfulness. and 𐭠𐭣𐭥𐭥𐭥𐭥, sinner. 4,9,33/36,51.

𐭠𐭣𐭥 : *nōk*. anew. Av. *nava-* new, fresh, See 𐭠𐭣𐭥𐭥𐭥𐭥𐭥. Cf. 𐭠𐭣𐭥 𐭠𐭣𐭥 *nōk nōk*, new and new, various and 𐭠𐭣𐭥𐭥 *nōkīh*, newness, quality of being new. 59.

𐭠𐭣𐭥𐭥𐭥 : *šavēt*. pres. 3 sg. of inf. 𐭠𐭣𐭥𐭥𐭥, Ir. 𐭠𐭣𐭥𐭥 *sūtan*, to go, proceed, pass on, to depart. 31,36,40, 44,45.

𐭠𐭣𐭥𐭥𐭥 : *šūtan*. see above.

𐭠𐭣𐭥𐭥𐭥 : *šūtak*. past. part. of 𐭠𐭣𐭥𐭥𐭥, to go, to depart, pass on, meaning, gone, departed, passed away, ceased. 54.

𐭠𐭣𐭥𐭥 : *šavom*. future 1 Sg. of inf. 𐭠𐭣𐭥𐭥𐭥, to go. and 𐭠𐭣𐭥𐭥𐭥𐭥, I shall go back, I shall return. 1.

𐭠𐭣𐭥𐭥𐭥𐭥 : *nikīrēnēt*. imp. 2 pl. of inf. 𐭠𐭣𐭥𐭥𐭥, caus. of 𐭠𐭣𐭥𐭥, to see, examine, observe; Av. √ *kar-* with *nī-* pref. = do you observe. Inf. 𐭠𐭣𐭥𐭥𐭥, in

legal terminology, means "to investigate, to collect evidence for". (Barth.). 53.

𐬨𐬀: *varran*. n. desire, lust (often personified as a demonness), the adversary of wisdom (*xrat*). heresy. 27,37.

𐬨𐬀𐬭𐬀: *varravišn*. n. belief, creed, faith, trust, from the inf. 𐬨𐬀𐬭𐬀 *varravistan*, Av. √ *var-* to believe, to put faith in. Ideog. 𐬨𐬀𐬭𐬀. 2,4.

𐬨𐬀: *ōy*. Nyberg reads *avē*. 3rd. pers. pron. he, she, it. Pl. 𐬨𐬀𐬭𐬀 *ōyšān*, *avēšān* = they. 13,44.

𐬨𐬀: *varz*. tillage, agriculture, work. practice from the inf. 𐬨𐬀𐬭𐬀, to till, cultivate, to perform, to practise, Av. √ *varəz-*. 8.

𐬨𐬀: *varč*. glory, splendour, effective-power, marvel. Av. *varčānah-* Skr. *varčas-* cf. *varčāvand-* marvellous.

𐬨𐬀𐬭𐬀: *varzēnd*. pres. 3 pers. pl. of inf. 𐬨𐬀𐬭𐬀, to do, to perform, employ, they perform, they practise. 22.

𐬨𐬀𐬭𐬀: *varzēh*. n. practice, function, work, action. 54.

𐬨𐬀𐬭𐬀: *varzēh*. for 𐬨𐬀𐬭𐬀. Freiman gives 𐬨𐬀𐬭𐬀. The suffix 𐬨 is very often confused with the abst. suff. 𐬨 *ēh*. See above. 54.

𐬨𐬀𐬭𐬀𐬭𐬀: *varzētār*. n. practiser, worker, doer. 4.

𐬨𐬀𐬭𐬀𐬭𐬀: *varzētān*. inf. to perform, to practise, to cultivate, to till, to do. Av. √ *varəz-*, Skt. 𑖦𑖩. 6,7,50.

𐬨𐬀𐬭𐬀: *varzišn*. n. action, function, deed, work, practice. 3.

-वर्ति : *vartīṣṇāḥ*. n. -वर्त - वर्त *bē vartīṣṇāḥ*. = turn-
 ing away, passing away, departure from inf.
 वर्तित *vartītan*, to turn, to vary, to change.
 Av. √ *varəṭ*, Skt. ३. 23.

𐤁: *ō*. prep. to, unto; 𐤁𐤍𐤏𐤃 *ō ānōd*, thither § 54 and 𐤁𐤍 = into. § 31. Cf. 𐤁𐤍𐤏𐤃 *ō ku*, = whither, to what place; 𐤁𐤍𐤏𐤃𐤔 *ō pēš*. = further on. 1,8,30,31,32,34,36,40,44,48,49,51,57.

𐬯𐬁𐬎: *vispān.* all. Av. *vīspa*, OP. *vispa-*, *vis(s)a-*. 59.

𐬰𐬭𐬀: *nafrītak*. cursed. Nyberg (*Glossar.* 154) derives it from *nafrītak* < *nāfrītak* < *na* + *āfrītak*, Av. √ *fray-* to love. 43.

۱. *خود*: *x'ēš*. reflexive pron. Ir. *خود*, one's own, self.
 1,2,3,29,32,34,54.

॥७९॥ : *vicītan.* inf. to select, to prefer, to choose, to discriminate, to discern; Av. √ *ci* with *vi*-pref. Paz. 𐬕𐬀𐬭𐬀𐬎𐬌; Skt. वि चि.

Լըբլ: *vičitar*. n. discriminator, discerner, selector, scrutinizer, decider. from inf. նըս see above. 2.

𐎧𐎠𐎧𐎡𐎹: *vičōdišn*, striving, investigation, search, enquiry, examination. Nyberg (Glossar. 243) compares 𐎧𐎠𐎧𐎡𐎹 *vičōstan*, with Skr. *čōdati* ($\sqrt{\text{cōd}}$), incites, urges on, pushes. Horn (NP Ety. 99) compares it with NP. *čust* 'swift, quick'. Here the word *vičōdišn* is participium necessitatis. one should strive, one should search. 54.

॥०७५॥ : *viśuṣtan.* inf. to destroy, to dissipate, to ruin, to ravage, to devastate, to disintegrate Av. *vi + √ xṣub-*, Skt. विष्टुम्. 16.

Pahlavi Version and Commentary. Av. \sqrt{zan} - to know, Skr. *jñā-*,

𐭪𐭣𐭥𐭥𐭥 : *zanēt*. imp. 2 pl. of 𐭪𐭣 *zatan*, to smite, to strike, to injure, to destroy. do you smite. Av. \sqrt{jan} or \sqrt{gan} - to strike, Skr. *han-* ideog. 𐭪𐭣𐭥𐭥𐭥𐭥. 38.

𐭪𐭥 : *ān*. pron. or adj. that, that one, he, she, it, him. Ir. 𐭪𐭥 *ān*; Pāz. 𐭪𐭥. Sass. Inscr. *zak*. 14,15,22, 25,31,32,53,54,57,58.

𐭪𐭣𐭥𐭥𐭥 : *zādīh*. birth, begetting, production, from inf. 𐭪𐭣𐭥𐭥𐭥 Ir. 𐭪𐭣𐭥𐭥 *zātan*, to be born, to give birth. Variant 𐭪𐭣𐭥𐭥𐭥, *zarryōnīh*, green colour, i.e., freshness, and the meaning implied by it is "prosperity". Prof. Nyberg reads it *zāyēndē* and takes it as a verb. 58.

𐭪𐭣𐭥𐭥𐭥 : *zarryōnīh*. n. green colour, gold colour, freshness verdancy, from 𐭪𐭣𐭥𐭥 *zarryōn*, verdant, fresh + 𐭪𐭣 *īh* abst. n. suffix. See 𐭪𐭣𐭥𐭥𐭥 above.

𐭪𐭣 : *zat*. smitten. past part of inf. 𐭪𐭣, *zatan*, to smite, to kill, to strike. Ideog. 𐭪𐭣𐭥𐭥𐭥. Cf. 𐭪𐭣 - 𐭪𐭣 - *zat x'arrak* = misfortune; 𐭪𐭣𐭥𐭥𐭥 - 𐭪𐭣 *zat dastōparīh*- smiting of the authority of the *Dastōpar*. 43.

9

𐭪𐭣𐭥 : *kār*. duty, work, action, affair, occupation. This is generally used with 𐭪𐭣𐭥𐭥; *kār ut kir-pak* = duties and meritorious deeds. Av. *kāra-* or *kairya-*, Skt. कर्, कार्य, NPers. 𐭪𐭣; adj. *kārīk* actual. 19,34,49,53.

𐭪𐭣𐭥𐭥 : *kārān*. pl. of 𐭪𐭣, work, duties. See above. 35.

𐬐𐬀𐬭𐬀: *kāmak*. n. wish, desire, will, intention. Av. OP. & Skr. *kāma*, inf. 𐬀𐬭𐬀𐬭𐬀, to wish, to desire. 57.

𐬐𐬀: *kay*. n. royal title of the *kayānian* kings of Iran, Av. *kava*, *kavi-* *kayānians*. 15.

𐬐𐬀𐬭𐬀: *gōspand*. n. cattle, beneficent animals. Ir. 𐬀𐬭𐬀𐬭𐬀. Cf. 𐬀𐬭𐬀𐬭𐬀 = *pah*, 𐬀𐬭𐬀, *varak* 𐬀𐬭𐬀, a lamb. 7.

𐬐𐬀𐬭𐬀𐬭𐬀: 1) *kišvarān*. pl. of 𐬐𐬀𐬭𐬀, a region, a continent. Av. *karšvarə*, regions.

2) *kēš-var-ān*. from 𐬐𐬀𐬭𐬀 *kēš*, religion, creed; sect. + 𐬀𐬭𐬀 nominal suff. (old *-bara-* "carrying", Pers. *var-*, *-ūr*) + *ān* pl. suff., meaning, religious sects, religious creeds. Cf. *kišvarak*, DkM. 413-3, a subject, national. 54.

𐬐𐬀𐬭𐬀𐬭𐬀: *kiš-viṭār*. "a corn field, a well watered and fertile meadow", Av. *karšya-* to be ploughed. Cf. Vend. V. 7 and XIV. 13. Mr. Anklesaria Pahl. Vend. p. 98 reads "*kēšt-zār*" and on p. 304 "*kēšn-zār*". Cf. Glossarial Index of Vendidad p. 135 where the authors read the word "*kišhanjār*". The word is made up of: 𐬐𐬀𐬭𐬀 a furrow drawn on the ground + 𐬐𐬀𐬭𐬀 inf. 𐬀𐬭𐬀𐬭𐬀 *viṭārtan* Av. *vi* + *√car*, to separate. Cf. 𐬀𐬭𐬀𐬭𐬀 𐬐𐬀𐬭𐬀𐬭𐬀 𐬀𐬭𐬀, to till the soil, to plough the land. 6.

𐬐𐬀𐬭𐬀: *har*. adj. all, every; 𐬀𐬭𐬀𐬭𐬀 *har kē* = everything which, whatever, whatsoever, every one who, whoso, Ir. 𐬀𐬭𐬀 *har*. 1,33,34,41,44 45,48,54,59.

𐬐𐬀𐬭𐬀𐬭𐬀𐬭𐬀: *kanārakōmandih*: 𐬐𐬀𐬭𐬀 *kanārak*, side, shore, bank, boundary, Av. *karana*. + 𐬀𐬭𐬀 poss. suff. + 𐬀𐬭𐬀 *ih* abst. n, suffix. = finiteness. 11.

NP Ety. p. 282. Its antonym is 𐭠𐭣 *bačak* 'sin' 4 9,19,22,34,35,39,44,49,53,55.

𐭠𐭣𐭠𐭣 : *kartan*. inf. to do, to make, to perform, Ideog. 𐭠𐭣𐭠𐭣𐭠𐭣. 5,6,8,16,30,31,33,49,53,59.

𐭠𐭣𐭠𐭣𐭠𐭣𐭠𐭣 𐭠𐭣𐭠𐭣 : *kart ēstēt*. perf. 2 pl. of inf. 𐭠𐭣𐭠𐭣 *kartan*, to do, you have committed. 51.

𐭠𐭣𐭠𐭣 : *kartak*. past. part used as a n., doing, action, deed, performance. 54.

𐭠𐭣𐭠𐭣 : *karr*. deaf. Cf. the phrase *karr ut kōr*, "deaf and blind". This is the tradional Pahl. translation of Av. *kaoyqm karafnqmca* "of Kavis and Karapans" (Air Wb. 455): *pat čiš i yazdān karr ut kōr* "in affairs of God deaf and blind". Cf. Skr. version *adarśakā aśrotāraśca*. 33.

𐭠𐭣𐭠𐭣𐭠𐭣 : *aškamb*. n. belly, womb. Ir. 𐭠𐭣𐭠𐭣𐭠𐭣 *aškamb*. sometimes 𐭠𐭣𐭠𐭣𐭠𐭣 Cf. Yasna Hā 65.6. 31.

𐭠𐭣𐭠𐭣𐭠𐭣𐭠𐭣 : *kirrēnīt*. created, produced. 47.

𐭠𐭣𐭠𐭣 : *kam*. adj. little, less, few, scarce. 43.

𐭠𐭣𐭠𐭣𐭠𐭣𐭠𐭣𐭠𐭣 : *katār-čē*. whatever else, anything whatever, anyone else whosoever, either of the two: Av. *katarasčit*; See Barth. ZDMG. 59,779. 53.

𐭠𐭣𐭠𐭣𐭠𐭣 : *katām*. interrog. pr. which, what. 1.

𐭠𐭣𐭠𐭣

𐭠𐭣𐭠𐭣 : 𐭠𐭣. (1) emphatic particle used before verbs.

(2) sometimes used as a pron. for 𐭠𐭣 *ān*, that See Salemann, Mid Pers. Gram. tr. by Bogdanov p. 101, para (c).

(3) *dat.* particle. Ir. 𐭠𐭣 *ō*; ideog. 𐭠𐭣, to, unto, for.

-)
- ⸎: *man.* pr. I, me, my, mine. Pāz. 1-6, 116 or 616.
Sass. Insc. 71. 49,51.
- ⸎: *nē.* adv not, neither, nor, 2,11,23,28,30,31,33,
34,46,47,50,52,58.
- ⸎: *rād.* post. position. to, for, on account of, in order
to, for. 22,23,28,34,44,48,56.
- ⸎: *rās.* n. a road, path, way. Cf. np. *rāh*, *kurd.* *rē*;
Sogd. *r'd* = *rād*. OP. *rāθya-*. 1,2,9,10,11,26,27,28,
53,54.
- ⸎⸎⸎⸎⸎: *rādēnitan.* inf to manage, to conduct, to pro-
mote, to continue, to administer the affairs
of. 5.
- ⸎⸎⸎⸎⸎: *rādēnišn.* n. continuance, conducting, moving,
adjustment, management. 41.
- ⸎⸎⸎⸎⸎⸎: *rādēnišnān.* n. pl. of ⸎⸎⸎⸎⸎ (see above), gover-
nance, continuance, government. 59.
- ⸎⸎⸎⸎: *rādišn.* n. order, rule, regulation. 59.
- ⸎⸎: *apāc.* back, again anew, away. Ir. 23,54.
- ⸎⸎⸎: *rāmišn.* n. delight, pleasure, joy, happiness,
from inf. ⸎⸎⸎⸎ *rāmēnitan*, to give joy, please,
gladden, to rejoice. 8,57.
- ⸎⸎⸎⸎: *rāmišnīk.* var. ⸎⸎⸎⸎ *rāmišnīh.* n. delight, see
above; if *rāmišnīk*, adj. is followed, then it
means pleased, delighted, joyful, happy. 57.
- ⸎⸎⸎⸎: *rāstih.* n. truth, justice, uprightness, regularity.
38.
- ⸎⸎⸎⸎⸎⸎: *rāstihā.* adv. truly, justly, correctly, from ⸎⸎

rāst. adj. true, correct, just, equal. + 𐬰𐬀 *ihā*, adv. suff. Cf. Av. *rāsta-*. OP. *rāšta-*. Ideog. 𐬰𐬀, 𐬰𐬀 (FrP. p. 105) 17.

𐬰𐬀𐬀𐬀: *rātīh.* n. charity, liberality, generosity, bountifulness, Av. *rāiti-*. 54.

𐬰𐬀: *vazurg.* adj. great, large, immense, grand; Sas. 𐬰𐬀 Ir. 𐬰𐬀 *vazurg.* 53.

𐬰𐬀𐬀: *šap.* n. night. Ir. 𐬰𐬀, Av. *xšapan-*. 8.

𐬰𐬀𐬀: *pād.* n. foot. Ir. 𐬰𐬀, Av. *pāda-*. 33.

𐬰𐬀𐬀𐬀𐬀: *ristāxēz.* n. the dead- arising, the resurrection of the dead; 𐬰𐬀𐬀 *rist*, Av. *irista-* dead + 𐬰𐬀𐬀 *āxēz*, ord. of 𐬰𐬀𐬀𐬀𐬀, *āxēzītan*; to rise, to arise, to get up. 16.

𐬰𐬀𐬀: *rōβān, rvān,* n. soul, Av. *urvan-*. 30,46,54,55, 56,57.

𐬰𐬀: *pēš.* adv. before, in front, Ir. 𐬰𐬀 *pēš.* 34.

𐬰𐬀𐬀: *sar.* the head, top, an extremity, an end, antonym of 𐬰𐬀 *būn*; Ir. 𐬰𐬀. 54.

𐬰𐬀𐬀: *nēst.* is not, it is not, there is not, are not, there are not. Ir. 𐬰𐬀𐬀 *nēst.* 39.

𐬰𐬀𐬀𐬀: *nēstīh.* n. non-existence, unreality, nothingness, 𐬰𐬀 *nēst* + 𐬰𐬀 *īh.* abst. suff; antonym. 𐬰𐬀𐬀. 3.

𐬰𐬀𐬀: *rōšn.* adj. bright, clear, brilliant, resplendent, 39,54.

𐬰𐬀𐬀𐬀: *rōšn-tar.* comp. of 𐬰𐬀𐬀 *rōšn*, more shining; here the comp. is used in the sense of the

superlative: *dēh i āsmān rōšntar* = the kingdom of heaven is most shining. 39.

𐭠𐭣𐭥𐭥𐭥: *rōšnīh*. n. light, brilliance, brightness, splendour. 1,4,10,13 51.

𐭠𐭣𐭥𐭥𐭥: *apāk*. with, together with, along with; Pāz. 𐭠𐭣𐭥𐭥𐭥 18,20.

𐭠𐭣𐭥𐭥𐭥: *šmāk*. pron. you, your, yours. Ir. 𐭠𐭣𐭥𐭥𐭥 *šmāk*. Cf. 𐭠𐭣𐭥𐭥𐭥 - Ir. *tō*, thou. 49.

𐭠𐭣𐭥𐭥𐭥𐭥𐭥𐭥: *apakanēt*. pres. 3 sg. of 𐭠𐭣𐭥𐭥𐭥𐭥𐭥, Ir. 𐭠𐭣𐭥𐭥𐭥𐭥, *apakan-tan*, to throw, to cast, to hurl, = throws, casts. 31.

𐭠𐭣𐭥𐭥𐭥𐭥𐭥𐭥: *rastārīh*. n. escape, liberation, freedom. from inf. 𐭠𐭣𐭥𐭥𐭥𐭥 *ristan*, to escape, to liberate. Cf. *Ayātkār i Zāmāspik* by Messina p 72: “*u pa xʷatāyīh i Bēvarasp hač band bē rast*” and in the sovereignty of *Bēvarasp* he escaped from (his) bondage. See Bailey, BSOS. Vol. VI. part 3, 1931. p. 583, § 77-78: “*pat xʷatāyīh i Bēvarasp hač band bē rist*”. but escaped from his bonds in the reign of *Bēvarasp*. Cf. *synonym* 𐭠𐭣𐭥𐭥𐭥𐭥𐭥𐭥 *bōxtīh*. and Sass. Insc. 𐭠𐭣𐭥𐭥𐭥𐭥𐭥𐭥 *būxtaki*.

6

𐭠𐭣𐭥𐭥𐭥: 1) *am*. pron. suff. of 1st. pers. sg. me, my, I. pl. 𐭠𐭣𐭥𐭥𐭥 - *mān*.

2) *om*. suffix of pres. 1 Sg of verb.

𐭠𐭣𐭥𐭥𐭥𐭥: *miyān*. (1) the middle, the midst. Av. *maidya-* (2) waist. Av. *maidyana-*. 49.

𐭠𐭣𐭥𐭥𐭥𐭥𐭥𐭥𐭥𐭥𐭥: *miyānčīkīhā*: mediately, by way of intervention, through the intermediary. 𐭠𐭣𐭥𐭥𐭥𐭥𐭥𐭥𐭥𐭥𐭥 + 𐭠𐭣𐭥𐭥𐭥;

Variants given on p 62 are JE $\Delta_{1, \text{rev}}$ with $\Delta_{1, \text{rev}}$ (for $\Delta_{1, \text{rev}}$) on the margin. The quotation is as under :

[illegible]

pat mēštvar mart apasus ma kunēt cē tō-č apēr mēštvar bavīh. See Junker, Fr. Pah. p. 116 where the word *ḍeyx* is the ideog of Ir. *pīr*, old. The word is traditionally read *mastar*, *masātūr*, *masāfūr*, *mastūr*. Junker remarks: “*ḍeyx* is a pseudo-heterogram; *mas-tar* lit. greater, superior”. 34.

मैत्रसः *mētōxt*. Av. *miθaoxta*- falsehood. derived from
 as *mēt*, Av. *miθa*-, Skt. *miṭhyā*, wrong, false,
 unfair + *mer*, *uxt*, *ōxt*, Av. *aoxta*, past past pass.
 of √ *vac*- to speak, to utter. 52.

Ŕ : hač. 1) from, out of, owing to.

2) than (with a comp.).

3) 𐌲𐌿𐌸 *pas* *hac*, later than, after.

4) be $hač$ = without, away from.

1,2,3,4,9,15,23,24,29,31,**32,34,36,40,46,47,50,**
51.53.54.58.

𐰽𐰺𐰍: čiš. OP. *čit čit, Turfan Pahl. *tys*, np. *čiz* <
čič. = thing, something, a matter, affair. 1,57.

𐎠𐎼𐎿𐎧: *čišān*. pl. of 𐎠𐎼 *čiš*. affairs, things, see above.
59.

𐎠𐎼𐎫: *kā*. pron. rel. & intenog. *who, whoever, whom*.
1,2,13,21,29,33,39,44,49,53,54,57,58.

𑀮𑀺𑀓𑀭𑀺𑀢𑀺𑀲𑀺𑀓: *mrančēnītār*. destroyer, devastator, ravager.
from inf. *mrančē*, *mrančēnītan*, *marnjēnītan*, to
destroy, Av. √ *mərənč*, Skt. *marč-*. 14.

𐭥𐭫𐭮𐭭: *mizd.* n. reward, recompense, Av. *mizda* (𐭥𐭫𐭮𐭭). 1,28.

𐭮𐭮𐭮𐭮𐭮𐭮𐭮𐭮: *patgrift* past part of 𐭮𐭮𐭮𐭮𐭮𐭮𐭮𐭮, Ir. 𐭮𐭮𐭮𐭮𐭮𐭮𐭮𐭮 *patgriftan*, to accept, to approve receive, having accepted. 23.

𐭮𐭮𐭮𐭮𐭮𐭮𐭮𐭮: *margih.* n. death. 𐭮𐭮𐭮 *marg* + 𐭮𐭮 *ih*. 11.

𐭮𐭮𐭮𐭮𐭮𐭮𐭮𐭮: *mrančēnītār*. The stem is spelt 𐭮𐭮𐭮 and could be read *mrōč*- see above. 𐭮𐭮𐭮𐭮𐭮𐭮𐭮𐭮. 12.

𐭮𐭮𐭮: *mart.* Ideog. 𐭮𐭮𐭮 = a man, a male human being. Av. 𐭮𐭮𐭮𐭮𐭮𐭮𐭮𐭮, OP. *martiya*.

𐭮𐭮𐭮𐭮: *martōm.* Ideog. 𐭮𐭮𐭮𐭮𐭮𐭮𐭮𐭮, Pāz. np *mardum*. T Pahl. *mrđwhm* = *maridōhm* < **martōhm* < **mart-tōhm*, lit. seed of man, mankind, man. 1,31.

𐭮𐭮𐭮𐭮𐭮𐭮𐭮𐭮: *martōmān.* pl. of 𐭮𐭮𐭮 (see above), men. 28.

𐭮𐭮𐭮𐭮𐭮𐭮𐭮𐭮: *martōmih.* n. humanity, human nature, human kind. Ideog. 𐭮𐭮𐭮𐭮𐭮𐭮𐭮𐭮. 2.

𐭮𐭮𐭮: *čē.* what, which (Inter rog) 1.

𐭮𐭮𐭮: *čē.* for. because, since, as, further (adv.). 24,25, 26,29,31,33,40,41,43,44,48,50,51,55.

𐭮𐭮𐭮𐭮 𐭮𐭮𐭮: *mat hōm.* v. pret. 1 Sg. of inf. 𐭮𐭮𐭮, *matan*, to come, to arrive, happen. = I came. 1,2.

𐭮𐭮𐭮: *dēh.* n. province, district, realm, kingdom, town city. 39.

𐭮𐭮𐭮: *matan.* inf. to come, to arrive, to happen. Ideog. 𐭮𐭮𐭮𐭮𐭮𐭮𐭮 It can be read *mīhr*, *Mīhr yazat*, Av. *miθra*. 1,16.

Synkretionus, s. 226 f.

For philological discussion on the words, See Bailey, Zor. prob. in IX century Books, 180 ff. For the fuller account of this curious myth see Gr. Bd. 100. 14 ff. (Ch. XIV. Ankle-saria T.D. and Indian Bundahišn Ch. XV. (Justi. pp. 19-21). For the translation of this chapter, see Zaehner, "The Teachings of the Magi. pp. 75-79. Cf. *Gayōmart*, Etude Sur le Syncretisme dans l'ancien Iran. par Sven. S. Hartman Uppsala 1953. Ch. II, pp. 45-65.

د

𐭠𐭣𐭥𐭥: *Saxran, Sax'an*. n. word, speech, discourse, saying, sermon; ideog. 𐭠𐭣 Junker, FrP. 113, Av. √ *sah-* to utter, to proclaim, to declare. See 𐭠𐭣 above. 25.

𐭠𐭣𐭥𐭥: *saxt*. adj. hard, severe, difficult, strict, firm, sometimes written 𐭠𐭣𐭥𐭥. 28,46.

𐭠𐭣𐭥𐭥: *vattar*. compar. adj. of 𐭠𐭣𐭥𐭥, Ir. 𐭠𐭣 *vat*, *bad*, wicked, wretched. = worse, more wicked, more wretched. Sometimes, this comp. 𐭠𐭣𐭥𐭥 is also used in the sense of the superl. Cf. NPers. *bad*, Arm LW. *vat*, Saka. *bata- bataka-*. 31.

𐭠𐭣𐭥𐭥𐭥: *vattarān*. the wicked ones, the evil ones. 1,2, 39,40.

𐭠𐭣𐭥𐭥𐭥: *vattarīh*. n. wickedness, evil, misery. 4,11,14, 40,54.

𐭠𐭣𐭥𐭥𐭥: *var*. 𐭠𐭣𐭥𐭥 *barēt*. imperat 2 pl. of inf 𐭠𐭣𐭥𐭥, Ir. 𐭠𐭣𐭥𐭥 *burtan*, to bear, to carry, = do you carry. 57.

𐭠𐭣𐭥𐭥𐭥𐭥: *spāsdār*. 𐭠𐭣𐭥𐭥 *spās*, thanks, gratitude, + 𐭠𐭣𐭥𐭥

to laud, to eulogize, to extol, = we praise, we extol. 23.

𐬰𐬀𐬭𐬀𐬎𐬌 } : *sitiḱar*. the third. Av. *θritya-*, OP. *θritiya-*
𐬰𐬀𐬭𐬀𐬎𐬌 } ideogr. 𐬰𐬀𐬭𐬀𐬎𐬌. 6,47.

𐬰𐬀𐬭𐬀𐬎𐬌 : *sitōš*. derived from *si*, three and *tōš*, *dōš*, Av. *daoša-*, Skr. *doṣā*, NP. *dōš* (Horn. NP. Ety. p. 130), meaning, night. But the Pāzand is (i) *Sadis* in the *Mēnōk ī Xrat* "three nights" or relating to three nights; (ii) *Sadis* in the Pāz. texts ed. by Antia; Cf. Bharucha's Collected Skr. Writings, Part I. 43 11 with the explanation 'the *yazišn* ceremony dedicated to *Srōš* during the three days after death'; (iii) *Sadaš* in the *Tirandāz* (Pāzand Texts. 135.1) with the comment 'at the time of *Sadaš*, i.e., at the dawn of the fourth day'. The word means "the first three days' ceremony of *Sarōš*, after the death of a person". See Tavadia, ŠNŠ, Introduction 10 ff.

𐬰

𐬰𐬀𐬭𐬀𐬎𐬌 𐬰𐬀𐬭𐬀𐬎𐬌 : *pahrēcēt*. imperat 2 pl. of inf. 𐬰𐬀𐬭𐬀𐬎𐬌 *pahrēx-*
tan, to abstain from, to restrain, refrain, to avoid, Av. √ *račē* with *paiti-* pref. = to forsake, to leave; abstain ye. See Tavadia, ŠNŠ. p. 34, f. n. 4 and Glossary p. 163 s. v. *pahrēč*. 46.

𐬰𐬀𐬭𐬀𐬎𐬌 : *pās*. lit. guard, watcher, warden. from √ *pā*, Pahl. *pātan*, to protect; guardian-spirits. Cf. AVn. 2.33. 29

𐬰𐬀𐬭𐬀𐬎𐬌 : *pānak*. n. (1) protection, shelter, refuge, from inf. 𐬰𐬀𐬭𐬀𐬎𐬌 Av. √ *pā-* to protect, ideogr. 𐬰𐬀𐬭𐬀𐬎𐬌;
(2) protector, See *Sur Saxvan* by Tavadia p.

𐬨𐬁𐬀𐬎𐬌𐬭𐬀: *patačanyō*. In Z Air Wb 179 Barth. cites from the *Ganj i Šāhkān* (Pahlavi Texts I 45) a word in Avesta script which he takes as *dat-pl.* of *pati-čant-* "which man is *pati-čanyō(?)*, who after his father" *ō škamb ē mātar šavēt*, NP. *pas uftād*, which can hardly mean anything but "posthumous". Prof. Herzfeld (*Zoroaster and His World*) remarks that the explanation is based on the phonetic similarity of O Ir. *čanb-* and M Ir. *škamb-* and the inverse correspondence of O Ir. *šk:* M Ir. *č*. It is written with the *č* which takes the place of *z*-without exception- in MP. *fračant* < *frazanti-*, "progeny", e.g. Inscr. *Firuzābād*, b5 *mtrnrshy v š. frčndyn* "Mihrnarseh and his progeny"; also in the Pahl. Psalter *pati-čant* seems to be MP. *pati-zant*, comparable to *frazainti* and *a-pi-zanša*. (Herzfeld, *Zoroaster and His World*, p. 360). Nyberg leaves the word unexplained with a question mark in his Glossar. s.v. Freiman (*Pand Nāmak i Zaratušt*. WZKM. XX. p. 262) reads the word *paitičanyō* and attempts to derive the word from √ *čand-* *čandēnitān*, *bal-čandag*, to move, to shake and leaves the word untranslated by remarking that the word is doubtful. Dastur Peshotanji Sanjana (*Ganj i Šāhkān*, p. 141). reads *paiti čanyō* like Freiman but offers no explanation of the word in the translation and the glossary of select terms. Mr. J. C. Tarapore (*Pahlavi Andarz Nāmak* p. 7 and p. 59) remarks that this word cannot be etymologically understood and translates the word by "doomed" without giving any etymology. I think the word can be explained in this way:

پیشاک: *pēšak*. n. a profession, a calling, an occupation,
Cf. Av. *pištra-*, Mod. Pers. *pīshā*. 42.

پیتیاراک: *pityarak*. n. adversity, affliction, misery, opposi-
tion, derived from Av. \sqrt{ar} with *paiti-* pref.
to go against. 35.

پادتاک, پایتاک: *padtāk, paitāk*. known, manifest, evident, clear;
Cf. Haj. Inscr. *patyāk*, Turfan Mid. Iran. *pyd'g*,
Pāz. *pēdā, paidā*, Mod. Pers. *paidā, huvaidā*.
Prof. Bailey says: "The suffix *dāk* seems to
offer the means of explaining Pahl. *padā*.
No Satisfactory solution has been given. Cf.
Nyberg, Glossar. s.v. *paitāk*. In writing suffix
dāk, Pahlavi has *pad* besides, *pad*, in which *d*
besides *t* points to *δ*. Hence I would propose
paidāk for *padā* comparing NPers. *paidād*
"produced, manifest from *pai-dā*". See Nyberg
Glossar II, 168.

پادتاکیل, پایدتاکیل, پایتاکیل: *padtākīh, paidākīh, paitākīh*. n. manifestation,
declaration, publication, publicity. (*padāk + īh*). 1.

پل: *puhl, puh*. bridge. Av. *paratu*. (ii) punish-
ment. Cf. *padā*, *pad*. 16, 36, 57.

فرآ: *frāč*. adv. forth forwards, further. Av. *frāč*
and *frāč* 44.

پا: *pat, pa*. prep. in, into, on, upon, with, through,
at, during, See Glossary of *Artāk Vīrāf Nāmāk*
by West and Haug, p. 109. s.v. *pa*.

پرسیدن: *pursīdan*. inf. to ask, to inquire, to question,
interrogate, to demand. Av. \sqrt{p} , NPers.
pursidan. 8.

پرسیش: *pursišn*. n. question, asking, interrogation. In
sec. 54 the word is Participium Necessitatis.

from 𐬰𐬀𐬭𐬀 inf. 𐬰𐬀𐬭𐬀𐬭𐬀 + 𐬀𐬭𐬀 *išm.* suffix. to be questioned, to be inquired, to be asked. 54.

𐬰𐬀𐬭𐬀: *frazand.* n. offspring, progeny, child. Av. *frazainti*. This word is sometimes written 𐬰𐬀𐬭𐬀. 34,43,50.

𐬰𐬀𐬭𐬀: *purr.* adj and adv. full, fully. Cf. 𐬰𐬀𐬭𐬀-𐬰𐬀𐬭𐬀 *purr-margīh*, abst. n. from 𐬰𐬀𐬭𐬀-𐬰𐬀𐬭𐬀, full of death, deadly, pernicious, malignant. Ideog. 𐬰𐬀𐬭𐬀. Junker Fr.P.; Av. *pouru-*. 14.

𐬰𐬀𐬭𐬀𐬰𐬀𐬭𐬀𐬰𐬀𐬭𐬀: *pōryōtkēšān.* n. "those who belong to the foremost or supreme religion", followers of the ancient faith, foremost leaders of faith, Ancient sages. Av. *paoiryō-tkaēša-* "supreme law-givers". (Tavadia). The word *paoiryō-* means first (of time), (2) first or foremost in rank, degree, or importance, and as such the term *paoiryō-tkaēša* means 'the foremost leaders of the faith'. The second component is *tkēš*, Av. *tkaēša-* teacher. By a transference of meaning the word often means "the matter taught", i.e., religious writings, holy chants, scriptures, and by a further transference, the word means 'religion' itself. Cf. Barth. Air Wb. 812. See Maria Smith "Syntax of the Gāthās" for explanation on *tkaēša-*. See Pahlavi Vendidad Glossary by Jamasp Asa p. 190.

The words *fratōm-dānišnān* after *pōryōtkēšan* in § 1 is, in my opinion, a mere paraphrase of the word *pōryōtkēšān*, in as much as Dastur Peshotanji Sanjana omits the word *pōryōtkēšān* and begins the text with the words "*Frātōm-dānišnān*" 𐬰𐬀𐬭𐬀𐬰𐬀𐬭𐬀𐬰𐬀𐬭𐬀. See *Ganj i Šāyṁkān*. p. 11, para 121.

𐬰𐬀𐬭𐬀𐬰𐬀𐬭𐬀𐬰𐬀𐬭𐬀: *pōryōtkēših.* n. the original or primeval religion

of the Iranians, primitive doctrine, orthodoxy; See Messina, *Ayātkār i Žamāspik*. p. 144: "dottrina primitiva, ortodossa"; "primitive Religion" (Sheriarji Bharucha. Pahl. Glossary p. 136).

-¹⁰ -¹¹ *purrr-margīh*. n. ¹⁰ *purrr*, full, fully (see above) + ¹¹ *margīh*, death; deadliness, perniciousness, destructiveness. 14.

𐎠𐎢𐎡𐎹: *panjom.* num. fifth. from 𐎢𐎡𐎹 *panč*, *panj*, five +
𐎠𐎢𐎡𐎹 *om*, suffix; sometimes expressed by the
ciphers 𐎠𐎢𐎡𐎹 or 𐎠𐎢𐎡𐎹. (2) 𐎢𐎡𐎹, *pūž*, lip. 8.

𐬥𐬀𐬭𐬀: *pušt.* n. the back, hinder-part. Av. *paršti-*, Skt. *pr̥šti-* or *pr̥sthā-* (2) ridge. Pahl. *Rivayet* Dd. p. 137. 31.

𐭠𐭣𐭥𐭩: *frahang*. n. knowledge, learning, science; Arm. *hrahang* (Hubsch. Arm. Gram. 1. 182), derived from inf. 𐭠𐭣𐭥𐭩𐭥𐭩 *frahāxtan*, 𐭠𐭣𐭥𐭩𐭥𐭩𐭥𐭩 *frahanjītan*, Mod. Pers. *frahaxtan*, *frāhixtan*, and *frahanjidan*, Av. *fra-θanj*, to educate, to bring up. Horn (Grundriss der neupersischen Etymologie, 15) gives the derivation *fraθanga*, from √*θanj-* to draw, bring up. See also Av. *haxta-* in Nirangistān VI.; and Barth Air Wb. 121,1745. 41,42.

ᠲᠠᠭᠤᠨ : *frāxʰih*. n. prosperity, happiness; ant. *tanguli*, adversity, difficulty, want, privation. 42.

فَرَّاحِي: *frāhist.* superlative adj. of **فَرَّاح** *frāh*, much, meaning, most, abundant, immense, excessive.
 (2) for the most part. 54.

𐎠𐎼𐎿: *frārōn*. adj. right, proper, Horn. (NP. Ety. 241, 276) explains the word as *frā*, front, + *rōn*, side, the antonym of which is 𐎠𐎹𐎿 *apārōn* fr. *apa*, away + *rōn*. Nyberg (Glossar. 73) derives

to make ordinal numerals. Ideog. 𐭪𐭫𐭮; often expressed by the ciphers 𐭪𐭫𐭮. 8.

𐭪𐭫𐭮, 𐭪𐭫𐭮: *hēr*. n. property, wealth. 28, 57.

𐭪𐭫𐭮: *čigon*, *čegōn*. adv. Pāz. 𐭪𐭫𐭮, 𐭪𐭫𐭮

i) Interrog. how, like, what, of what kind, in what way.

ii) adv. as, such as, like, just as, namely, since. Np. *čūn*, *ču*. derived from *či* + **gauna*, art, way; Arm LW. *goin*, armaic LW. *gaunā*. Cf. 𐭪𐭫𐭮 *čegōnīh*. "nature, constitution, quality, description". See Salemann Mid. Pers. Gram. tr. by Bogdanov. p. 118-19. 51, 54.

𐭪𐭫𐭮 𐭪𐭫𐭮: *činvat*. puhl, Av. *činvatō - parētum* = Bridge of the Separator. Pahl. 𐭪𐭫𐭮, Av. *činvant* is adj. derived from *kay-* (pres. *čay-*) to choose, to sort out, to separate, meaning, 'separating', and *pōhl*, *puhl*, from *✓par-* to cross means "passage, bridge". It may also mean "the Bridge of the exactor", connected with "*kaēnā*", exaction. Nyberg connects *činvat* with Skr. *ciketi*, *cinoti*, "look towards". For further details, see Lommel's paper on Činvat Bridge in Modi Memorial Volume p. 265. See Artāk Virāf Nāmak Glossary 128 and Hoshangji and West, Pahlavi Vendidad Glossary p. 66. In Pāzand it is wrongly read as 𐭪𐭫𐭮𐭪𐭫𐭮. See Pāz. Nām *Stāyīšn*. Prayer. 16.

𐭪𐭫𐭮: *čitak*. past part used as noun. selections. from inf. 𐭪𐭫𐭮 *čitan*, to collect, to pluck, to choose; as past part, the word means "selected". Av. *✓ 𐭪𐭫*, Skt. 𐭪𐭫. Ideog. 𐭪𐭫𐭮, 𐭪𐭫𐭮. Fr P. 115 and 121. 0.

ᐱᐱᐱ: *cand.* 1) interrog. how much, how many, how long.

2) adj. & adv. as much as, as long as, some, several, so many. Av. *𐬀𐬎𐬎𐬌𐬎𐬎𐬀*. 1,33,54.

𐭪𐭫𐭭: *grāv*. neck; Sogd. 𐭪𐭫𐭭𐭩; Chr-Sogd. 𐭪𐭫𐭭𐭩
Av. *grāvā*. See Bruchstücke Einer Pehlevi-
übersetzung der Psalmen Von Andreas and
Barr p 59. 31,32.

ॐ: *dim.* (1) reason. cause. (2) why (3) because
(4) intention. 2.

𐎧𐎡𐎹: *čašm*. n. the eye. Ideog. 𐎧𐎡𐎹. Av. 𐬀𐬭𐬀𐬎𐬭 cf.
𐬀𐬭𐬀𐬎𐬭, abst. n. seeing. 47.

2

ᐅ^o : -t. pron. suff. of 2nd. pers. sg. thou, thee, thy; it is usually affixed to an adv. or conj.; e.g. ᐅ-ᐅ *agar-at*, ᐅ-ᐅᐅ *adak-at*; ᐅ-ᐅᐅ *ku-t*; ᐅ-ᐅᐅᐅ *éeyōn-at*, etc. Av. ᐅᐅ

𐎧𐎫𐎼𐎿: *°tān*. pron. suff. of 2nd. pers. pl. you, your, yours. 𐎧𐎫𐎼𐎿 *ku-tān* § 46; 𐎧𐎫𐎼𐎿𐎠 *tāk-tān* § 49, 𐎧𐎫𐎼𐎿𐎶 *yē-tān* § 51; 𐎧𐎫𐎼𐎿𐎵 *kē-tān* § 57.

تاریک: *tārikīh*. n. darkness, gloom. from **تاریک** *tārik*.
adj. dark, gloomy, + **ih** abst. suff. 1,4,11.

𐎠𐎢𐎽𐎢𐎡𐎹: *tan.* body, person. Av. 𐬀𐬵𐬭𐬀. 3,16,23,26,29,39, 40,46,50,55,56,57.

𐭪𐭫𐭮𐭥 𐭪𐭫𐭮𐭥: *tan i passēn*. the future body, final existence
or body (which will arise at the time of the
Resurrection). 16,39,50.

𐎧𐎡𐎹 : *tōhm, tōxm.* n. seed, race, lineage, Av. *taoxman*,

XVI. Session. Vol. II. p. 40. 1955. 1,12.

𐭠𐭣𐭥𐭥 : *ānōd*. there, in that place, sometimes used for 'the other world or heaven'; ant. 𐭠𐭣𐭥𐭥 *ēdar*, here, hither. Sass. Insc. 𐭠𐭣𐭥𐭥 *tamman*; Pāz. *ānō*. 54.

-𐭣

-𐭣⁰ : *aš*. pron. suff. of 3rd pers. sg., him, her, it, his, its; it is usually affixed to an adv. or conj.; e.g., 𐭠𐭣𐭥𐭥 *adak-aš*, 𐭠𐭣𐭥𐭥 *ka-š*, 𐭠𐭣𐭥𐭥 *kē-š*, 𐭠𐭣𐭥𐭥 *yī-š*, 𐭠𐭣𐭥𐭥 *ē-š*. pl. 𐭠𐭣𐭥𐭥 *šān*.

𐭠𐭣𐭥𐭥 : *dēv*. demon, devil, often the personification of the evil passion, or a physical evil. 1,2,3.

𐭠𐭣𐭥𐭥𐭥𐭥 : *dēvān*. pl. of 𐭠𐭣𐭥 *dēv*, Av. *daēva*. See above. Sass. Inscr. 𐭠𐭣𐭥𐭥𐭥 *šēdān*. 1,2,3.

𐭠𐭣𐭥𐭥𐭥 : *dēv-yaz*, *devil-worship*, *dēv-worship*, adoration of *dēvs*. from 𐭠𐭣𐭥 *dēv* and 𐭣𐭥 *yaz* fr. *yaštan*, to worship; Av. *daēvayāza*. 54.

𐭠𐭣𐭥𐭥𐭥𐭥𐭥𐭥 : *dēv-yaz-baharān*. associates of the *dēv-worship* from *dēv* 𐭠𐭣𐭥 + *yaz* 𐭣 + *baharān* 𐭠𐭣𐭥𐭥𐭥 fr. *bahr*, Av. *baxšdra*- share, part., associates; 2) It maybe derived from 𐭠𐭣𐭥 *dēv* + *yaz baharān*. from inf. 𐭠𐭣𐭥𐭥𐭥𐭥, Ir. 𐭠𐭣𐭥𐭥𐭥 *yaštan*, to adore, to worship, meaning, worshippers of the *dēvs*, adorers of the *dēvs*. Freiman reads *dēv-či bahrān*. 54.

𐭠𐭣𐭥𐭥𐭥𐭥𐭥𐭥 : *dēvēsnih*. it is sometimes written 𐭠𐭣𐭥𐭥𐭥𐭥𐭥𐭥, *dēv-worship*, *devil-worship*. 4.

𐭠𐭣𐭥𐭥𐭥𐭥 : *šāyikik*. adj. worthy, able, capable, ruling, decent, from inf. 𐭠𐭣𐭥𐭥𐭥𐭥 *šāyistan*, to be fit, to be proper, to suit. Cf. Tavadia, Sur Saxvan,

Šāyanday; See f.n. under translation. Freiman reads *dahikik* and compares it with Av. *dahakā* in Yas. XI. 6. 43.

𐬰𐬀𐬭𐬀⁰: °*šān*. pl. of 𐬰. pron. suff. of 3rd. pers pl. them, theirs, their, they. Cf. 𐬰𐬀𐬭𐬀-𐬭𐬀𐬭𐬀 *čāγōn-šān*. 54.

𐬀𐬭𐬀𐬭𐬀: *šātih*. n. gladness, pleasure, happiness, from *šāt*, glad, pleased, happy + 𐬀 abst. n. suff. Cf. the usual concluding sentence of the text - *frazapt pat sūt ut šātih ut ramišn*. Av. *šāiti*.

𐬰𐬀𐬭𐬀𐬭𐬀: *hilēt*. imperat. 2 pl. of 𐬰𐬀𐬭𐬀𐬭𐬀, *hištan*, to leave. forsake, to let go, leave ye. 36.

𐬰𐬀𐬭𐬀𐬭𐬀: *hilēt*. 𐬰𐬀𐬭𐬀 from inf. 𐬰𐬀𐬭𐬀𐬭𐬀, *hištan* + 𐬰 verbal term; see 𐬰 above; imperative 2 pl. = do you neglect, do you forsake. 56.

𐬰𐬀𐬭𐬀𐬭𐬀: *hilišn*. n. from 𐬰𐬀𐬭𐬀𐬭𐬀 *hištan*; here the word is *participium necessitatis* from 𐬰𐬀𐬭𐬀𐬭𐬀, *hištan* + 𐬰 verbal particle. to be relinquished, should relinquish, should forsake, should let go. 28.

𐬰𐬀𐬭𐬀𐬭𐬀: *dēvān*. pl. of 𐬰𐬀𐬭𐬀, *dēv. dēvs, demons*. 54.

𐬰𐬀𐬭𐬀: *drōt, drūt*. n. welfare, prosperity, peace, salutation. Ir. 𐬰𐬀𐬭𐬀 Cf. the last sentence 𐬰𐬀𐬭𐬀 𐬰𐬀 𐬰𐬀𐬭𐬀. See FrP. p. 82.

𐬰𐬀𐬭𐬀: *sāl*. a year. Av. *sarəda-*, (derived from Av. *sarəδ*; Skr. *śarād*, autumn, year). Ir. 𐬰𐬀𐬭𐬀 *sāl*. 34.

𐬰𐬀𐬭𐬀𐬭𐬀: *sālak*. adj. years of age, years old, always appealed to numeral; e.g. 𐬰𐬀𐬭𐬀𐬭𐬀 Sec. 1. Ir. 𐬰𐬀𐬭𐬀. 1.

𐬰𐬀𐬭𐬀𐬭𐬀𐬭𐬀: *škufših*. n. difficulty, perplexity; Skr. tr. *mahā - klēśatā, mahat - kaṣṭa*. 42.

𐬢𐬀: *nām*. n. name, fame, renown. Ir. 𐬨𐬀. 54.

𐬶𐬀: *šap*. Ideog. 𐬶𐬀, night. pl. 𐬶𐬀𐬀. Av. *xšapan-* or *xšapar-*. 8.

𐬶𐬀𐬢𐬀: *vēhān*. the faithful, the good. pl. of 𐬶𐬀 *vēh*; Tavadia (Sur Saxvan p. 50. para 2.) says that *vēhān* occurs for the Mazda-worshippers and as such it can be an abbreviation of *vēh-dēnān*, rendered by "light religion", following Hertel. Sass. Inscr. 𐬶𐬀𐬢𐬀 Ir. 𐬶𐬀𐬀. 1,2,18,44,54.

𐬶𐬀𐬢𐬀: *šahr*, *šahr*. city, realm; Sass. Inscr. 𐬶𐬀𐬢𐬀 or 𐬶𐬀𐬢𐬀 *šatri-*; Av. *šōiθra-*. Skt. *khshetra-*. pl. 𐬶𐬀𐬢𐬀 *śakrīhā*. 39.

ERRATA ET CORRIGENDA.

P. No.		Incorrect	Correct
5	foot note 42	suggest	suggests
6	sec. 29 l. 2	𐬨𐬀𐬭𐬀	𐬨𐬀𐬭𐬀
7	sec. 35 l. 3	𐬨𐬀𐬭𐬀	𐬨𐬀𐬭𐬀
8	sec. 37 & sec. 40 l. 3	𐬨𐬀	𐬨𐬀
	foot note 67	conected	corrected
12	sec. 56 l. 1	𐬨𐬀	𐬨𐬀
	sec. 59 l. 2	insert f.n. no. 93 on	𐬨𐬀𐬭𐬀
13	sec. 1 l. 9	<i>ziyān</i>	<i>zīyān</i>
	sec. 2 l. 1	<i>hamētōnīh</i>	<i>hamētōnīh</i>
	sec. 3 l. 3	<i>avīn</i>	<i>avīn</i>
	l. 4	<i>Amhrspandān</i>	<i>Amahrspandān</i>
14	sec. 11 l. 2	<i>haruisp</i>	<i>harvisp</i>
	sec. 15 l. 1	<i>apēgumāmn</i>	<i>apēgumān</i>
	l. 2	<i>Sōšyyins</i>	<i>Sōšyans</i>
15	sec. 21 l. 1	<i>kēnd</i>	<i>hēnd</i>
	sec. 23 l. 4	<i>apegūman</i>	<i>apēgumān</i>
	sec. 25 l. 1	<i>mēnišnān</i>	<i>mēnišn</i>
	sec. 27 l. 2	<i>volumān</i>	<i>voluman</i>
16	sec. 29 l. 2	<i>gūpišn</i>	<i>gōpišn</i>
	sec. 39 l. 1	<i>ān ān</i>	<i>ān</i>
18	sec. 52 l. 1	<i>mēnišn</i>	<i>mēnišn</i>
	sec. 54 l. 4	<i>sētā-ān</i>	<i>dēvān</i>
	sec. 54 l. 11	after <i>handōžišn</i> the following sentence is omitted : <i>ut pat bālistānīh ōmēt pas- sandēnišn, ut pat xēm vēhīh handōžišn.</i>	
19	sec. 5 l. 2	<i>zādišn</i>	<i>zādīh</i>
20	heading	Sags	Sages
22	sec. 15 l. 2	<i>Sōšans</i>	<i>Sōšyans</i>
24	foot note 17 l. 1	<i>vaišta</i>	<i>vahišta</i>
	l. 3	<i>ulterance</i>	<i>utterance</i>
		<i>zov</i>	<i>zor</i>
28	sec. 53 l. 3	follaw	follow

P. No.		Incorrect	Correct
33		سیدہ امینہ	سیدہ امینہ
43	under سیدہ امینہ	السیدہ امینہ	السیدہ امینہ
46		السیدہ	السیدہ
48		<i>hajaman</i>	<i>hanjaman</i>
		passessive	possessive
52		thise	this
56		<i>apē-gumān-īha</i>	<i>apē-gumān-īhā</i>
61		prepasition	preposition
62		سیدہ امینہ	السیدہ امینہ
		obrious	obvious
63		السیدہ	السیدہ
68		<i>andur</i>	<i>andar</i>
71		love	lore
73		religious	religions
74		Helfsbuch	Hilfsbuch
75		السیدہ	السیدہ
77	under سیدہ امینہ	after region, insert 6	
		Solemnizar	solemnizer
82		<i>naiya</i>	<i>nairya</i>
87		versian	version
100		السیدہ امینہ	السیدہ امینہ
101		insert the word means after <i>spēnak</i> and before exercising	
104		domonion	dominion
		السیدہ	السیدہ
111		السیدہ ~ السیدہ	السیدہ ~ السیدہ
115		<i>šakrīhā</i>	<i>šahrīhā</i>

